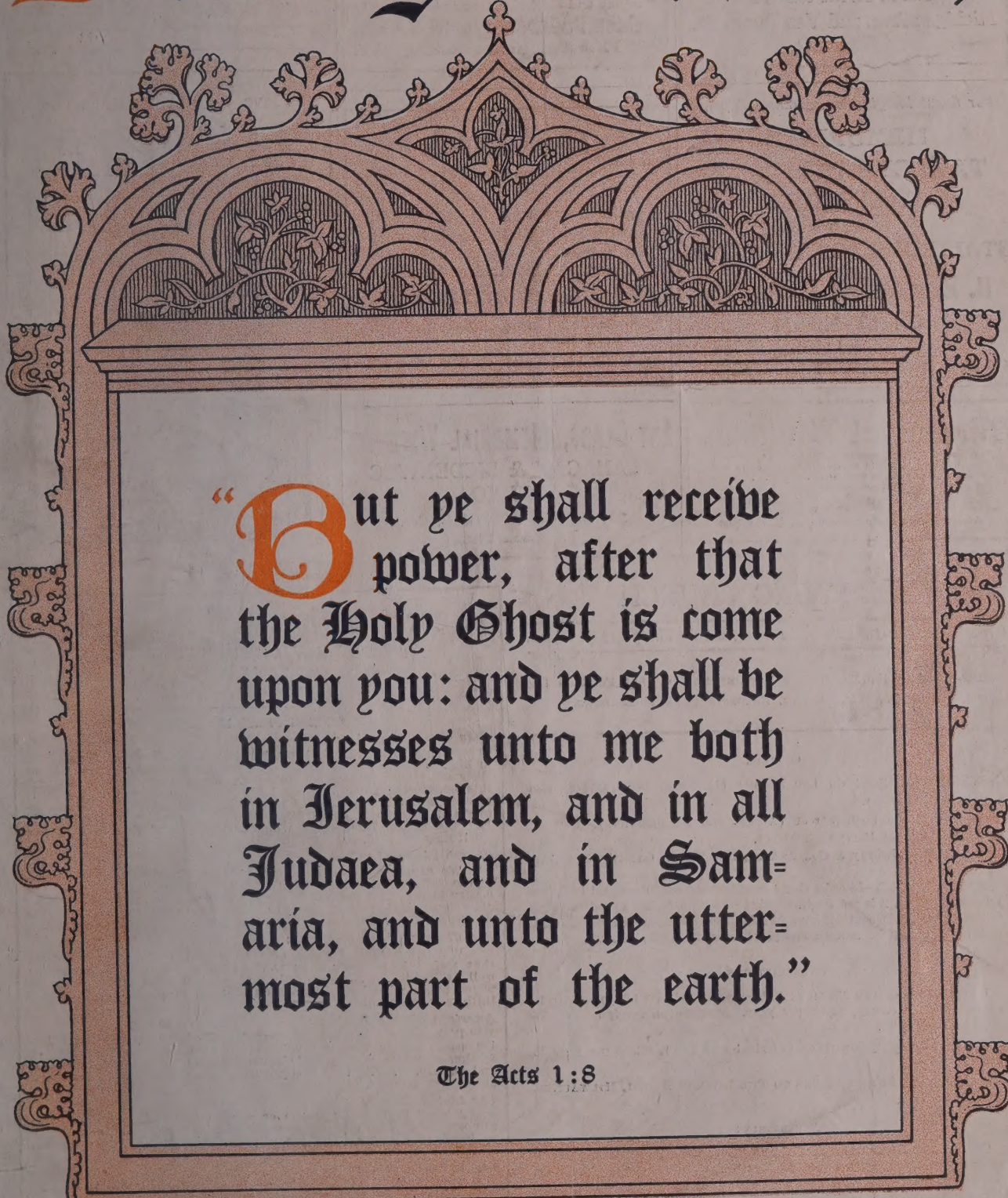


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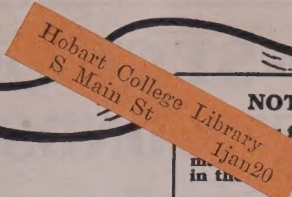
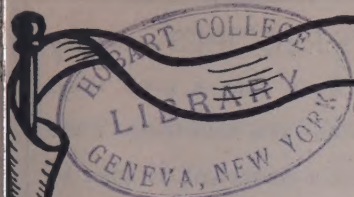
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VOL. LXI

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NO. 12

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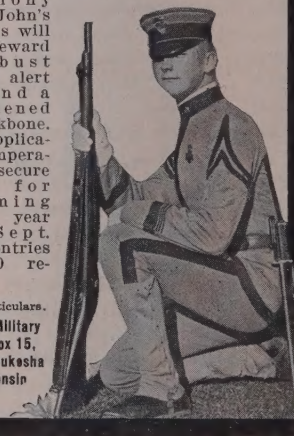
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EDITORIALS AND COMMENTS

Our Social Welfare Work

THE function of the Church in social welfare is a subject that may well be reconsidered in connection with the proposed merging of the several activities of our national Church in an Executive Board. If we are to take our present Joint Commission on Social Service into the new board as the Department of Social Service, as is planned, we may well consider both the degree in which the commission has thus far succeeded in its function and also the lines on which it may properly be expanded for greater usefulness in future.

That such expansion is needed if the Church is to function adequately in the social realm through the newly proposed Department will scarcely be questioned. Recalling that the Joint Commission and the General Board of Religious Education are of the same age, both dating from the General Convention of 1910, it cannot be unfair to compare the activities of the two. We intend no disparagement upon the former, which has worked under difficulties, when we point out that while the latter has developed a singularly efficient group of educational experts and has revolutionized the whole system of religious education in the Church, there has been no corresponding advance in the realm of social service. Among the modest publications of the Joint Commission we look in vain for such a statesmanlike, far-reaching social programme as that set forth by the Federal Council of Churches which we are printing in full in this issue. If its social work is to be treated as an integral part of the Mission of the Church along with Church Extension and Religious Education, the Department of Social Service which we are about to create must function on a scale vastly beyond that which has seemed to limit the activities of the Joint Commission. Not in criticism of the past but in constructive suggestion for the future we beg to submit some considerations as to the lines upon which the Church ought to function in the social field.

SOCIAL SERVICE is too limited a term adequately to describe that function. When a young woman goes to the bedside of one crippled in industry or by the war, she is performing a beautiful bit of social service. All the philanthropic institutions of the Church are engaged in the same beneficent work. For nineteen centuries when, during great periods of time, the world was engaged externally in bitter warfare and internally gave little heed to the welfare of the masses, the Church was always engaged in the Christ-like work of relieving distress, of ministering to those in suffering or in anxiety or in sorrow. Let no one belittle this work—as some superficial thinkers do to-day. Like her Master the Church has steadily gone about doing good to individuals, and she is doing the same to-day on a scale never equalled in earlier ages.

But that is not enough. The young woman reading to the cripple is fulfilling her Christian duty toward him; but the Church, as the spiritual dynamo of the community, is bound to ask why the man is a cripple. Is it from a preventable cause? Then the moral suasion of the Church must be so exerted upon those in authority as to compel them to find the way to remove the cause.

So also the Church has always been foremost in alleviating the suffering caused by poverty. Her efforts in that direction are beautiful now, as they always have been. But we have reached the stage when we must deal not only with the fruits of poverty but with poverty itself. In short, not social service alone but social justice and the whole field of social welfare are within the rightful scope of the Church's duty. Not to dictate to the world but to inspire the world; not to frame political platforms but to define moral issues and point out the social ends to be secured—this, but nothing less than this, is the function of the Church in society.

Let us then create, not a Department of Social Service, but a Department of Social Welfare. And as the proposed canon, which we discussed last week, is curiously lacking in any grants of authority or definitions of the purpose or scope of the Departments to be created, let us begin anew and seek to define the functions of that Department somewhat as follows:

"The Department of Social Welfare shall be the agency through which this Church shall fulfil its duty toward society at large. It shall be the duty of the Department to study proposed or needed social legislation; to promote social justice both in adequate laws and in consistent practice; to counsel Christian people with respect to the application of their duties toward their neighbors under modern social conditions; to seek and to suggest adequate methods to repress and ultimately to eradicate social evils and wrongs; to test the policies of the national government, both in international and in national relations, and the policies of states, by Christian principles; to promote works of philanthropy and mercy for the alleviation of distress that cannot immediately be cured; to guide, advise, and inspire similar boards or commissions organized in provinces, dioceses, or missionary districts; and, in general, to secure, so far as it can, the Christianization of our civilization. Provided that in all of its activities the Department shall act only in its own name; and nothing in this grant of authority shall prejudice the good standing in the Church of any clergyman or layman who shall dissent from any definition, recommendation, or policy of the said Department."

THE UTMOST care in the definition, on paper, of what the Church should do in the realm of social activity will be unavailing unless we shall have the consecrated imagination to see in advance the actual functioning of such a Department.

The examination of pending social legislation in Congress and in state legislatures by the Department and the diocesan commissions is of primary importance. All sorts of "special interests", whether of capital or of labor, surround the legislator at every turn. But who represents the interests of consecrated idealism? The Church ought to do this. The Department—speaking always as the Department and not purporting to commit the whole membership of the Church to its views—might most usefully examine all pending social measures and express careful opinions to the legislators. Dangerous? Of course it is. It would renew the charge against the Church made nineteen centuries ago that it was turning the world upside down. The most severe criticism that can be made of the Church under present conditions is that it is not in the least dangerous to anything or anybody. The Department should be constantly encouraging, almost insisting upon, the diocesan commissions pursuing this practice in their several states and communicating their opinions on such state measures to the Department as well as to their own state legislators. The Department would then comment privately upon the views of the local commissions, suggesting points that had been overlooked, giving the experience of other states, pointing out erroneous conclusions, and gradually building up a series of social standards of justice which—so the public would come to realize—would have the support of that large body of citizens, regardless of religious affiliations, that would have learned to respect the policies which our Department should approve.

But in order to do this the Department must first secure the services of real Christian social experts, as sound in their Churchly foundation as in their social training, and so obtain the confidence of the Church. What the General Board of Religious Education has done in placing such men as Gardner, Bradner, and Micou in charge of its activities the Department of Social Welfare must do by securing men of like calibre to act on its behalf. Mere social enthusiasts, devoid of the gift of leadership or with an embarrassing minimum of Churchmanship, will not answer here; it is better to have no social welfare activity at all than to have one that is sentimental or inadequate. There is no man in the Church too big to be called to the head of the Department and not many that are big enough. And if the work is begun with any real intention of making the Church a power in the nation and of Christianizing our democracy, the subordinates whom the head must gather about him must be men of similar ability. There were more than twenty-two thousand bills and resolutions introduced into the last Congress, of which only about two per cent. were enacted into law, and not many more than that ever came to a vote in either house. Something of the extent of the study of proposed legislation that is thus involved, if it is really attempted, will thus appear. Of course these bills should be examined in the first instance by clerks and only the few that directly involve moral or social principles of great magnitude should receive the attention of the experts of the Department. The number that would justify them in bringing to bear the influence of the Department in legislation would be very small indeed. But the Department would be ready at all times to seek to apply Christian principles to national legislation, and by their constant pressure on diocesan boards to see that these were doing the same with respect to the legislation of the several states.

Indeed the function of guiding and advising the diocesan bodies for social welfare would be among the most important of the activities of the Department. The examination of proposed legislation by no means exhausts their duties. Take, as an illustration, the Mooney case. A man was convicted of murder, sentenced to be hanged, his sentence afterward commuted to life imprisonment. A great number of people believe he is innocent. What social institution in California goes carefully and without prejudice into the matter? Who has represented the idealism of the Church, the principle of social justice which which General Convention itself has avowed? It was left for the *Survey*, a secular magazine published in New York, to send a committee of investigation across the continent; and its report, printed in detail, is that, whether Mooney is guilty or innocent, the trial itself was a travesty upon justice and its conclusion afforded not the least element of certainty

that the man is guilty. Why should not the Social Service Commission of California have investigated and published the facts? Why do they not take cognizance of the *Survey* findings and do something about them. Also, if Mooney is not guilty of an atrocious crime, somebody else is. Is anybody insisting that California should find out who are the criminals? Or what should be done with those other men who—if the *Survey* is right—seem to have railroaded near to the gallows a man whom they could not convict, or at least did not, by proper methods? The country at large ought to be assured as to the real facts.

Take the Irwin Tucker case. It was charged in our own columns by three of his close relatives that his trial was improperly conducted. It is a most unusual charge with relation to the federal courts; but the Church has an interest in knowing whether it is true or false. The Social Service Commission of Chicago, where the trial was held, is one of the finest and most active in the country. Would it not be proper for them to conduct an inquiry, so as to establish whether the defendant had or had not a fair trial? True, this case has been appealed, and if there have been material irregularities a higher court will scrupulously see that the defendant's case is not prejudiced because of them. But when a priest is accused of crime, which must inevitably injure the Church, might it not be well for the diocesan Social Service Commission invariably to appear in court, as representing not the accused but the Church, careful to see that the interest of the Church, both in punishing the guilty and in maintaining the cause of the innocent, should be made clear?

Charges against treatment of federal prisoners at Fort Leavenworth afford similar opportunities to the appropriate diocesan commission. And similar cases are constantly arising elsewhere. Surely it ought to be the policy of our Social Welfare Commissions, general and diocesan, to be on the watch for such opportunities. On the whole, they have not done so, and our national commission has not fulfilled the function of advising the diocesan commissions.

The influence of the Church in national and in state problems ought normally to be brought to bear through these bodies. The diocesan commissions will be bound to fail, as a general rule, unless the central body is itself enormously active and is holding the local bodies to their strict duties. On the whole, with possibly two or three exceptions, our diocesan Social Service Commissions are failures, and it reflects seriously upon the general commission that they are. The provincial commissions afford opportunities for discussing problems that arise in the constituent diocesan groups. We have the machinery—and most of it is idle.

The reorganization of that machinery is now in process. We shall hope that the Church will be courageous and will provide on a generous scale for fulfilling her function toward society.

Wars arise because the Church in any nation fails to impress Christian ideals upon the nation that disturbs the peace. It is easy, then, to condemn the guilty nation and the Church that has failed.

But what, in actual practice, is our American Church doing to Christianize American national policy, at home or abroad?



It is, perhaps, not altogether strange that there has been great divergence of opinion with regard to a Twenty Million Dollar Fund, set forth as a possible goal of endeavor for the Nation-wide Campaign for Church Extension. Many have been open in their expressions of disapproval that money and material means should be

mentioned at all in connection with a movement which, to produce any permanent results, must be primarily spiritual in its motives and ideals. Others have expressed themselves quite as strongly in favor of a franker avowal of the Campaign as directed chiefly, if not wholly, toward the goal of larger endowment and equipment of the Church's agencies by the attainment of a great sum of money, chiefly through great gifts from the privileged few.

Again, the fund mentioned in the beginning of the Campaign—to prepare the minds of those interested by a

passing mention of the least amount necessary to provide adequate support and completion of present plans during the coming triennial period—while it seems to some appallingly large, seems to others no less disgracefully small.

It may be well to say that if the underlying motives and ideals of the leaders of the Campaign be examined as set forth in the, as yet, meagre literature which they have been able to put forth, it will easily be seen that those motives and ideals are distinctly spiritual. And at the same time that the group confidently expects, as one of the by-products of the movement for the spiritual awakening and enlistment for service of the Church's whole membership, a far greater outpouring of material gifts than has yet been mentioned, or can be until the budget of the Church's needs and opportunities is revealed through the survey now being made.


It is enough, at this stage of the Campaign, to say that it will be large enough to offer heroic adventure for those who have the larger vision of the Church's Mission. For once, the Church will call upon the faith, will offer an enterprise large enough to gratify the ambitions for great things, will offer a quest worthy of the endeavor, of her most adventurous spirits. And as good soldiers of the Church Militant they will accept the challenge.

We know this because we have seen it in the struggle just ended. The people to whom the Church's story of great needs, great responsibilities, and great opportunities will go out are to a large extent the same people who have gladly "counted all things but loss" for the sake of God and country and humanity. They will not do less in the cause of Christ and His Kingdom, if the Church's leaders have faith to challenge them.

The secret of the Church's halting progress in the past may be what the writer in *The Church in the Furnace* thinks it to be when he writes on "The Moral Equivalent of War":

"Christianity was intended for the wide world's arena; it is helmed and girded for the quick encounter; it sends out its knights and men-at-arms to battle. And we know little of that, its high venture, amidst the smooth orderliness or the petty disorder of the Church to-day. We have been established into inertia and inanity; and what wonder that we do not win the hearts of men who respond and find themselves only when you make a great demand upon them to give their all for what they feel to be well worth it?

"We fail because we pitch our appeal too low. We make it easy to be a Churchman, and men answer that it is not worth while."

 HE resignation of Bishop Kinsman, which is printed on another page, must necessarily fill us and great numbers of others with pain, and no doubt has brought pain to him. We defer for the moment any examination of his new intellectual position, as therein avowed, though duty demands that careful examination of it be made, and we shall recur to it in the near future. For the present our sense of bereavement in his retirement from the communion of the American Church, our sorrow for the step which he deems it right to take, our feeling of sympathy for him in intellectual distress, overshadows our sense of the inconclusiveness of the reasons he has given. Strange is the human mind in its workings. If Bishop Kinsman's duty rightly calls him out of the communion of the Episcopal Church, it should call also all who hold to the Catholicity of the Church; and if it does not rightly call these others it cannot rightly call him. He has decided one

way, alone; thousands have faced the same problem and decided it the other way.

So now we record our sadness at his determination. In suitable time we shall discuss his reasons, not for the sake of arguing with him, who has decided for himself, but so that we may show why a like decision must be rejected by the rest of us.



ITH the completion in this issue of Professor Hall's papers on the Congregational concordat, treating of the subject from the negative side, and following Father Kelly's four papers on behalf of the proponents, our readers have before them the arguments for and against the proposed plan. As we, for our part, have tried

The Papers by Professor Hall so, we earnestly hope, our readers have done. Next week we shall try to state

the impression that these papers, supplemented by such other discussions as have appeared in print, have made upon our own mind, to the end that we may contribute our small part in the determination of the attitude which the Church should take toward the whole matter.

It remains for us now to express sincere thanks to Father Kelly and Professor Hall for the high plane upon which they have discussed the weighty subject and the open mindedness which both have displayed concerning both the advantages and the dangers of that which is proposed. Both have set an example of the manner in which serious ecclesiastical questions should be discussed.

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular French children:

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72.	Mrs. E. O. Chase and Mary Julia Chase, Petoskey, Mich.	9.00
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188.	M. B. C.	18.00
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Bennett E. Seymour, Central City, Colo. *	5.00
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PRAYER is the summing up of the Christian life in a definite act, which is at once inward and outward, the power of which on the character, like that of any other act, is proportioned to its intensity.—Benjamin Jowett.

DAILY BIBLE READINGS

BY THE REV. DAVID LINCOLN FERRIS

[For the week preceding the Sixth Sunday after Trinity]

THE RELIGION THAT STANDS THE TEST



URING the war our government made many large calibre guns, and shipped them to France. One use to which they were put was to "lay down a barrage". This required the utmost accuracy, not only in the gunner, but also in the gun. If they threw a shell too far it failed of its purpose; if it fell short, it endangered our own men. The government based its acceptance of the gun on its ability to stand a severe test for accuracy.

In our human lives all that is worth while must be able to stand a supreme test sooner or later. In our religion and its value to us there is the difference of zenith and nadir between the days of sunshine and prosperity and the days of storm and adversity. For to be of sustaining value it must be so conceived, thought out, and grounded that it will be able to outride the storm and stand the test of need. And to those of us who have known the experience this is far more than a trite saying. It is a matter of growth. It requires time to nourish it, and practice to prove it.

One cannot live with careless indifference to religion in the ordinary days and reasonably expect to summon the aid of its strength and consolation in an emergency. One must live religion in the happy days to benefit by religion in the sad days. One's trust in God must be so established by practice that one shall "know Him in whom one has believed". Prayer, too, must pass from a task, through joy, to a necessity. We must walk with the Saviour in the calm of the shore, if we are to look to Him with an unfaltering trust as the storm arises after we embark.

There is a definite relation between faith and action. Only those renew their strength who wait upon the Lord, and only those wait upon the Lord who have faith in His strength. To stand the test of life our "righteousness must exceed the righteousness of the scribes and Pharisees". But how? They lived in the constant atmosphere of religion, with a rule to meet every condition, and a tradition to satisfy every need. And yet they killed the Lord of life! For many things they had a "do", and for many other things they had a "don't". To exceed their righteousness we must pass from a life of rule to a life of principle. No religion will stand the supreme test until it has been so vitalized. In so far as the Church is able to make religion real it will stand the test; she will hold her own, and win others into her fold.

Sunday—Isaiah 40: 12-end. The first lesson for the Sixth Sunday after Trinity. "The everlasting God giveth power to the faint." He renews the strength of those who trust in Him. To stand the test we must live the life day by day.

Monday—St. Mark 4: 35-41. What made the difference in the conduct of Jesus and His disciples during the storm? A real confidence in God affects a man's action in the hour of danger.

Tuesday—St. Mark 7: 1-13. Our Lord never based His sayings of what is right on what is customary. Character must be founded on principle and not on rule.

Wednesday—St. Mark 7: 14-23. Here our blessed Lord distinguishes between physics and ethics, between what goes into the body and what comes out of the heart. He places the emphasis of religion on principle which controls the heart, and not on rules which act automatically.

Thursday—Romans 6: 1-14. The Epistle for the Day. The ability of our religion to stand the test depends upon the reality of our experience. We must die to sin if we are to live to righteousness.

Friday—St. James' Day. Jeremiah 26: 1-15. The life guided by principle stands the supreme test, whether applied to Jeremiah, to St. James, or to us.

Saturday—St. Matthew 5: 17-26. Reconciliation is better than material sacrifice; principle, than ritual; brotherly love, than formality.

If you were to make it the rule of your life to seek your own pleasure and escape from what is disagreeable, calamity might come just the same; and it would be calamity falling on a base mind, which is the one form of sorrow that has no balm in it, and that may well make a man say, "It would have been better for me if I had never been born."—George Eliot.

THE VALUE OF A CHURCH BOARDING SCHOOL FOR GIRLS

BY THEODORE DILLER, M.D.



N my brief comments on The Value of a Church School for Boys, published in THE LIVING CHURCH about a year ago, I intimated that I might offer similar comments on the value of a Church school for girls. I had rather given up the idea; but, having received several letters requesting me to produce my promised essay, I am constrained to write.

My qualifications are that I have two boys and a girl in Church boarding schools and have devoted considerable thought to the subject from the standpoint of father, Churchman, and physician—a student of psychology. But I find the new task somewhat difficult, as I consider that the argument is much the same as that for boys' schools. And this argument, briefly summarized from my previous paper, is about as follows:

In a Church boarding school the boy's whole twenty-four hours are marked out for him—*there is balance*. The boy is taught morals and manners; sound religious principles, mental and physical hygiene, and book learning. He is taught system, order, and neatness; he studies and he plays; he eats and he sleeps. Enough time is devoted to all these things and not too much to any one thing.

The value of a Church boarding school chiefly depends upon its head master, from whom all things radiate. At home the boy's time cannot be so well planned and divided as it is at a Church boarding school. He loses time going to and from school; he is not nearly so apt to observe regular hours, punctuality, neatness; his recreation is not nearly so regular nor so wholesome nor so well overseen. His religious teaching is not so definite and he has many distractions.

This same argument may be made for girls' schools. And with girls there is a very important matter which is not nearly so important with boys. I refer to the matter of dress. Most Church boarding schools require a simple uniform garb, debar jewelry and silk stockings, and ban low shoes in January and other extreme expressions in dress. Freak or extreme arrangement of the hair is banned. Soda, candy, and "movies" are beyond the Church school girl. All this means a great deal in the life of a girl.

As in the boys' school, the head mistress means everything. No girls' school is a success in which the girls are not happy. Wholesome, hearty laughter is an absolute requisite to a good Church boarding school. And two reliable chaplains tell me girls make more noise than boys in a school.

I may mention a rather small thing, which is yet a big thing in all girls' schools; and that is the matter of the regulation of correspondence. Young girls of the adolescent period are the most terrific letter writers of the human race. They write letters of ten, twenty, and even thirty-two pages in length to other little girls and oftentimes to boys—if permitted to do so. I knew a pretty little girl of 17 who wrote several such letters a week which must have consumed six or eight hours in writing. A well-regulated girls' school is furnished a list of correspondents by parents, and letters are sent to those on the list and to no others. It is a very wise and safe provision and should obtain in all girls' schools.

With all due respect to other faiths, it is highly important that a girl should be trained in the Faith as her parents understand it, and should, during her adolescent and growing period, be taught that faith in a simple, systematic, and perfectly definite way. She should enjoy the worship of God by being permitted to engage in services of great reverence and dignity and in a manner which is worthy. The Faith as this Church views the same cannot be and is not taught in non-Church boarding schools, and a Church girl misses much who attends a secular or undenominational boarding school.

I am so strongly convinced of the great value of Church boarding schools over the ordinary schools at home that I wish I could persuade all parents who have sufficient means to send their children to such schools. We have many schools; and parents have considerable choice. And further, I do wish that some of our millionaire Churchmen would see fit to endow scholarships in some of these Church boarding schools so that those without financial means or limited means could also have the benefit of these schools.

A Visit to the Army of Occupation

By the Rt. Rev. John N. McCormick, D.D.

Bishop of Western Michigan



FROM May 23rd to June 5th I visited the Army of Occupation in Germany and had a busy and interesting trip. Perhaps an itinerary may be in order, as the facts and places will appeal to many of our returned chaplains and soldiers. The first stop was at Metz, now completely French as far as street names and signs on the shops are concerned. There on the west porch of the Cathedral, built by the Germans during the last twenty-five years, one sees the statue of the Prophet Daniel with the features of the German Emperor. Now he has chains about his hands and from his neck hangs a placard with the words: "*Sic transit gloria mundi.*" Another characteristic sign of the times is the pedestal in the public park on which was formerly an equestrian statue of Emperor William I. This has been pulled down and in its place stands a fine figure of a typical French poilu, with a French inscription on the base; but on the rear of the pedestal is still the sentence in German: "Erected by his grateful people."

From Metz we went the next day to Treves, where you change from the French to the German train, and thence to Coblenz—the headquarters of the Third Army. It was a pleasure to be met by Chaplain LeRoy S. Ferguson of St. Paul, who is in charge of the services in the church which is incorporated in the Royal Palace overlooking the Rhine at Coblenz. I preached at this church at the 9:30 service on Sunday, and later in the adjoining chapel confirmed two of our officers and celebrated the Holy Communion. In the afternoon we motored to the headquarters of the First Division at Montabaur where we were met by Chaplain John M. Groton, now senior chaplain and chief educational officer of the division. Montabaur is about twelve miles from Coblenz and is by far the largest of the towns that are occupied by the First Division. It is picturesquely built around the hill on which is located the castle, and has some new and very substantial public buildings which are now occupied as our headquarters. Almost immediately we started again, this time for the headquarters of the second battalion of the Twenty-eighth Infantry, located in the village of Mosheim. Here I confirmed one of our men and later talked to all the officers and men who were not on duty, gathered in an open field on the outskirts of the village. The candidate was presented and the service was conducted by Chaplain Charles W. B. Hill. Here in the rural surroundings that so much resembled many parts of our own country, surrounded by our men and singing the familiar tunes, it seemed almost impossible to realize that we were in the occupied territory with the neutral zone only a few miles away.

On Monday I met the chaplains of the First Division at a luncheon presided over by Chaplain Groton, at which the speeches were made by Chaplain Donegan, senior chaplain of the Third Army, and myself. Over twenty-five chaplains were present and we discussed the work of the chaplains in the army and the proposed legislation in Congress as to a chaplains' corps. In the evening we motored to Arzbach, the division educational centre, a delightful ride along steeply winding roads through beautiful beach woods. After supper with the officers I addressed the 200 men who are in the division school, a very wide-awake and enthusiastic lot.

On Tuesday we visited one of the outposts of the First Division. Here from a garden seat belonging to the ancient castle of Molesburg one looks across the neutral zone into the enemy's territory. A few minutes later we had a similar view from the windows of the present castle, an unlovely building itself, some hundreds of years old. With the exception of a few rooms, it is now occupied by our officers and men, who for a drill ground have the terrace deeply shaded by lindens. Returning in time for luncheon with General Marshall, we left shortly after for the area of the Second Division, spending the night with its commanding officer, General Le Jeune, at his headquarters in Neuwied. I also

had a chance to visit the Fifteenth Field Artillery, the regiment of which my son the Rev. John B. McCormick was chaplain all through the fighting of last summer and fall.

On Wednesday the 28th, we motored into the British area, following the Rhine almost all the way to Cologne, and stopping on the return for supper at Bonn. While at Cologne we called on the Archbishop, who proved to be out of the city on a tour for Confirmation, but we had an interesting conversation with his assistant, Bishop Müller.

Thursday, May 29th, was Ascension Day, a favorite holiday and holy day in the Rhine provinces as it is in France. Every one seemed to go to church and to be dressed in their very best clothes, which by the way were not in the least shabby, but generally quite the contrary. I celebrated the Holy Communion in the morning, and after lunching with the officers of the Fifth Field Artillery, at Neuhausen, addressed the men of the regiment at an open air memorial service. I had seen their chaplain, the Rev. Oliver Hart, on Sunday just before he left for France to conduct memorial services for the men of the First Division at one of the large American cemeteries. After dining with General Parker at Selters, we went with Miss Gertrude Ely, of the Y. M. C. A., to her outfit with the Eighteenth Infantry at Siershahn, and there again I addressed the men.

Friday, Decoration Day, clear, warm, and beautiful, was an absorbing time for us all. At 10 A. M. I had a memorial service for the Twenty-eighth Infantry at Meudt, and at 11:40 the official observance of the First Division was held in the cemetery at Dernbach, where all the men from the First Division, who have died in Germany, are buried. The commanding officer, General McGlachlan, was in charge and I made the address. Besides the wreaths and flags provided for each grave, there were also examples of individual attention by groups of friends. In some cases they brought out flowers or wreaths, and there was one large group of men each one of whom brought a sprig of lilac from the village where they were billeted some miles away. Motoring to Coblenz we attended a dinner given for me by Chaplain Ferguson, at which were present officers of the staff and representatives of the chaplains, Y. M. C. A., Knights of Columbus, and Jewish Welfare Board. The dinner was given in what was formerly the German Officers' Club, now taken by the Americans, a spacious group of buildings entirely surrounding a charming garden beneath the trees of which the majority of the officers were dining. The fountain in the centre helped cool the air and an American band made it seem still more homelike. Afterward Father Donegan and I went to a dinner given by the Rainbow Division and made addresses. There were about 200 men of this division left in the area and they had a great celebration in honor of the Forty-second Division.

On Saturday I called on General Liggett, commanding the Third Army, and visited Base Hospitals 27 and 49. Later we spent several hours with Col. McCabe, commanding the 17th Field Artillery stationed in the fortress of Ehrenbreitstein, and had a most interesting visit. This great fortress is one of the most important sights in the vicinity of Coblenz. Situated opposite the confluence of the Rhine and the Moselle, on a high promontory, it is visible for miles in all directions, and from its uppermost point now flies a superb American flag.

On Sunday, June 1st, I again preached at the Church of the Royal Palace, and also celebrated the Holy Communion in the adjoining chapel, leaving after an early lunch for Neuenahr where I made the address at a memorial service for the Forty-second Division. Neuenahr possesses celebrated mineral springs and has a huge number of hotels. The casino which is a large and handsome building is now taken over by the Americans, and with its theatre and reading rooms makes a very comfortable club. Most of our troops have now left

that area, but until recently it has been used by a large number of men.

In the evening we crossed the river at Andernach, Third Division area, and went to Neuwied, where I was the guest at dinner of General Hines, commanding the Third Corps, at his headquarters in the Palace of Prince Frederick of Wied. Generals Dickman, Lassiter, and King were present and many members of the staff.

On Monday, June 2nd, by the courtesy of General Liggett we motored through the French area to Mayence and Wiesbaden, and returned down the river in the General's gunboat—a beautiful trip of four hours.

Leaving Coblenz early on Tuesday the 3rd, we motored along the valley of the Moselle, most of the way to Treves, where we stopped for lunch, and then crossing the Grand Duchy of Luxembourg we continued on to Metz, where we arrived early in the evening; thence back to Paris by train the next day—to find the transportation of the city tied up by strikes and many industrial difficulties and readjustments, causing some anxiety and not a little discomfort.

The men of the Army of Occupation are amongst our best soldiers. They are eager to go home—every soldier is—but they are going to play the game to the end. I should

say their conduct is quite remarkable, and that their morale—to use the somewhat overworked term—is not in danger of any deterioration. There is one text of Holy Scripture you don't want to use in the area of the First Division, and that is: "The first shall be last." Of course, famous combat divisions like the First, Second, and Third and the other regular divisions are all ready for a military emergency should it arise, and the constant question is: "Will the Germans sign and if not where do we go?" It was a privilege to spend the Memorial Day of 1919 with these fighting men who had lost so heavily during the year, and who had seen sights and done deeds such as no American had seen or done before. Soon after the Memorial Day of 1918, I buried at Beauvais on French soil, following the Battle of Contigny, some of the dead of the First Division. From that day to the time when I stood with them on the Memorial Day of 1919 at the Cemetery of Dernbach on German soil, much water had run under the bridges, bridges of the Marne, the Aisne, the Ourcq, and the Vesle, and now the bridges of the Rhine—and much of that water was colored blood red. In a twelve month, these men, the living and the dead, have made themselves immortal. Surely we cannot despair of a country whose men have made such history. The Memorial Day of 1920 should see us all back home, better men in a better America.

The Proposed Congregational Concordat

By the Rev. Francis J. Hall, D.D.

III. Objections Summarized



WITH some unavoidable repetition, I shall now summarize comprehensively the reasons which I believe to require a rejection of the Concordat, in spite of the noble aim and temper of its proposers. Limitations of space will compel me to use blunt terms at times, but this does not mean lack of sympathy on my part. The fact is that I have written these articles with great reluctance, under sense of the gravity of the issues at stake, and in deference to urgent advice from several quarters.

I. INITIAL OBJECTIONS

(a) The occasioning cause of its being brought forward appears inadequate. The available indications of sentiment among Congregationalists show that the proposal is not sufficiently representative to call for such momentous action. The request is avowedly unofficial; and evidence is lacking of a movement of important proportions, such as would suggest radical legislation by this Church.

(b) We are asked to make an experiment not easily reversed which, as is acknowledged by some of its advocates, might have dangerous effects. And the things endangered include integral elements of the Faith and Order which we hold to have been committed to us by Christ for permanent and unutilized proclamation and administration. Certain particulars will be indicated later.

(c) The canon cannot be adopted without previous revision of Article VIII of the Constitution and of our Ordinal. Article VIII requires that every person ordained by our bishops shall subscribe to the words: "I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church," etc. The Ordinal requires that each person ordered priest shall pledge himself "always so to minister the Doctrine and Sacraments, and Discipline of Christ . . . as this Church hath received the same". It requires two General Conventions to modify either of these requirements, and any weakening of the Constitutional safeguards of our Faith and Order would be fiercely opposed.

II. EXTRINSIC DIFFICULTIES

I mean such as grow out of the existing convictions and attitudes of Christians—not to be disregarded.

(a) The Congregational Church at large has not shown desire for such action and many Congregationalists seem quite unready to approve of the proposal. Therefore the

canon may easily be taken by them to be offensively gratuitous and an insidious method of weakening the denominational loyalty of Congregational ministers. The provision that the ordinand must gain the consent of his previous ecclesiastical authority is not likely to prevent this impression from gaining ground, for the authority in this case is the minister's local congregation only.

(b) The canon, as its proposers rightly say, is "comprehensive enough to include in its scope ministers of other non-episcopal communions"; and "their sympathetic consideration and concurrence" are invited. Such extension of the canon's scope is even more patently gratuitous and liable to misconstruction; for there has been no sign in any other Protestant communion that ecclesiastical approval would be likely to be given to its ministers accepting episcopal ordination under the specified conditions.

(c) The proposal has already caused grave anxiety at home, and cannot be adopted without causing serious discord within this Church. We are threatened with a revival of the bitter conflicts of previous generations. If the canon is adopted, we are liable to see a panic and the perversion of some of our clergy to the papal obedience. A method of promoting unity which provokes disunion at home is clearly mistaken. This difficulty is unlikely to be obviated by amendments to the canon, so long as it sanctions ordination to the priesthood of those who are to retain an extraneous denominational status.

(d) The whole Anglican Communion is vitally concerned. This is indeed an autonomous Church; but it is not morally entitled to force the hand of other Anglican Churches in fundamental matters without obtaining their previous concurrence. The plan ought at least to be considered by the Pan-Anglican Conference before legislative action is precipitated. This is the more necessary because approval of the Concordat by Anglicans in general is very uncertain.

(e) This Church rightly emphasizes the world-wide aspect of the unity problem; and we cannot safely disregard this aspect in considering the proposal before us. What, then, is likely to be the effect of this action upon our success in promoting unity with the Roman and Orthodox Eastern Churches? The ostensibly changeless attitude of the Vatican leads many to eliminate the Roman Communion from reckoning. This is wrong. Deeply entrenched and irreformable as the Roman curia appears to be, it is human,

and all human developments change. There can be no exception to this law. Moreover, there are signs of a slowly gathering ground-swell within the Roman Communion, due partly to increasing intelligence and partly, we may be sure, to the Holy Spirit, which will in due season sweep Vaticanism away. In that day the Roman Church both can and must be reckoned with in plans for unity.

But the change will leave Rome's Catholic Faith and Order fundamentally intact, and to reckon with this will still be necessary. If in the meantime we shall seem to have compromised the Catholic Faith and Order, we cannot hope to take advantage successfully of the eventual change in the Roman situation; for the claim of this Church to be a legitimate party to corporate reunion will be discredited in Roman Catholic judgment.

(f) And this applies with more immediate and readily perceived force to our hopes of reunion with Orthodox Eastern Churches. The prospects in this direction may easily be overestimated, but they are certainly encouraging. The need of keeping our Catholic orthodoxy and the validity of our orders as free from suspicion as possible in Orthodox Eastern eyes, therefore, is now urgent. The Easterns couple orthodoxy and valid orders together, regarding heretical orders as *ipso facto* invalid. They also deny the orthodoxy of Protestant communions. To confer orders on men who are licensed to retain Protestant affiliations will mean, in their judgment, to confer invalid orders and to prove that Catholic orthodoxy sits lightly on our consciences. Under such circumstances the prospects of reunion between us and the Easterns will be reduced to a vanishing point. A method of promoting unity which invites such a result is dubious.

The question arises, Is there any communion in Christendom to-day the prevailing sentiment within which either calls for or justifies such a radical innovation upon our established principles and precedents? Apparently none.

III. INTRINSIC DIFFICULTIES

I come to difficulties connected with faithfulness to our God-given stewardship. They raise questions of conscience.

(a) If the proposed canon is enacted in any form consistent with its purpose, our bishops will be authorized to commit the Catholic priesthood to those whose denominational status, expressly left undisturbed, offers public witness to their rejection both of the Church's doctrine concerning it and of other sacramental teachings of our Prayer Book. Such action, in the judgment of many Churchmen, would of itself constitute a clear breach of trust; for the priesthood cannot be properly safeguarded except by those who recognize its nature and functions.

(b) The peculiar relation of the ordinands under this canon to ecclesiastical authority will violate the principles by which the actual jurisdiction of bishops in the Catholic Church has always been determined and controlled. No provincial Church is really competent to sanction this; and such upsetting of ecclesiastical discipline is not a hopeful method of promoting a truly Catholic unity. I have already shown that the Uniat arrangement offers no precedent whatever.

(c) The proposers of the Concordat hopefully anticipate, as a result of its operation, that the ministrations of this Church in certain fields will be withheld in favor of the reduced and peculiar ministrations of the Congregational ministers ordained under this canon. I do not think we have the right thus formally to accept reduced ministrations as justifying renunciation of the Church's appointed mission in fields normally open to it. In particular, we may not avoidably abandon our own people to ministrations that cannot satisfy the spiritual needs which the Church has taught them to feel.

(d) The canon authorizes exposure of the Holy Communion to treatment which from the Catholic standpoint signifies desecration—not less this because the Congregationalists involved will not be chargeable with any blame in the matter. Our standpoint rather than theirs determines the significance for us of procedures officially provided for and sanctioned by us. Under this canon we shall provide for administration of the sacramental Body and Blood of Christ to people some of whom are either not baptized at all or bap-

tized in ways not accepted in the Church as valid, none of whom are either confirmed or ready and desirous to be confirmed, and the bulk of whom would deny that the sacrament conveys to its recipients the Body and Blood of Christ. Many Churchmen have had no hesitation in regarding such a procedure on our part as sacrilegious. I would avoid the term; but certainly there is a serious difficulty here. And it is not reduced by reference to the unrebuked laxity of many of our clergy in administering the sacrament to all professing Christians who will accept their invitations. It is one thing, whether carelessly or for avoidance of greater evils, to refrain from taking official cognizance of clerical laxity of this kind, but another and far more serious thing to afford legislative sanction for it on a large scale. And an analogous reply can be made to the plea that our bishops sometimes ordain priests without regard to their personal views touching ecclesiastical doctrine.

It ought to be understood that our requirement of Confirmation before Communion is not merely denominational discipline, capable of reversal without compromise of doctrine. It embodies Catholic principle, and is inherited from pre-reformation days. It is based upon the ancient Catholic belief that the Blessed Sacrament cannot as a rule be administered safely or without breach of trust to those who are not spiritually equipped with the sevenfold gifts of the Holy Ghost, bestowed by the apostolic laying on of hands. Our rubric excepts those who are unable but ready and desirous to be confirmed, but only as a concession to the necessity of loyal souls—not at all as implying that one who *rejects* Confirmation can safely receive the sacramental Body and Blood of Christ.

(e) The method of celebrating Holy Communion is not sufficiently safeguarded. Whether the words and acts of Christ's institution as given in the Gospels—the language with which He blessed the elements is not there given—constitute the sufficient form of the Sacrament is in dispute. The Orthodox Easterns hold that invocation of the Holy Spirit is also necessary; and such invocation appears to be implied, even when not separately expressed, in all Catholic liturgies. It is expressed in our own liturgy. Catholic writers are agreed that the consecration of the elements must in any case be liturgical, in the form of prayer to God. But the proposed canon makes no such requirement; and under its terms the acts and words of institution might be used merely as a dramatized Bible lesson. Then, too, the Godward aspect of the sacrament—what we call the sacrificial aspect—is unprovided for. Only broken fragments of a Catholic liturgy are stipulated, and the great need of bringing those who would return to Catholic unity to the practice of liturgical worship is ignored.

(f) The creation of a semi-independent priesthood of the kind advocated will endanger our internal discipline in various ways. The abuses of open communion, of open pulpits, and of laxity in ordination requirements, are likely to revive with increased vigor. And if the scheme should be abandoned, because of failure to work, we shall have ourselves to blame for the existence of priests owning no manner of Catholic allegiance and restraint. This conclusion is not based upon distrust of the honor of Congregationalists. I believe that they are as honorable as Episcopalians. It is based upon easily verified knowledge of human nature everywhere.

The saintly and widely beloved Bishop of Western New York feels "that critics should beware of rejecting" this Concordat "without first proposing a better and truer mode of approach". I am convinced that this Church has already committed itself to just such a mode of approach, and the World Conference Commission, of which both Bishop Brent and I are members, is actively promoting this method in the name of this Church. The method of conference and mutual education is indeed the only available one, as between episcopal and non-episcopal Churches; which leaves consciences undisturbed, and permits us all to labor for unity without endangering things which we have no right to endanger. The fact that it precipitates no immediate visible results proves neither that it is unfruitful nor that, in refusing schematic methods, we are failing to play the part which our avowed interest in unity demands. I emphasize this.

THE END.

The Church and Social Reconstruction

Set Forth by the Commission on the Church and Social Service, and

by the Administrative Committee of the Federal Council of the Churches of Christ in America.

I. INTRODUCTION

THE Church finds itself this May of 1919 in the midst of profound unrest and suffering. The entire social fabric of some of the most advanced nations is in chaos and their people are menaced by starvation, while other powerful nations, of which the United States is one, have experienced loss of life, material, and capital in the great war, and serious industrial disorganization and unemployment. It is, moreover, a world suffering from overstrain and agitated by conflicting programmes of reorganization.

In the midst of the confusion, stout-hearted men and women are working with abundant courage to avert famine, to put the internal affairs of the nations in order again, and to reconstruct international relations on a basis which shall tend to assure coöperation, disarmament, and permanent peace. Surely this hour, which puts supreme obligations upon every social institution, is one which calls to the Church to give its utmost, both of the ministries of personal religion and of unselfish public and social service.

Fortunately the Church itself has undergone, within the last decade and especially during the war, an enlargement of scope which amounts to a transformation. The Churches to-day recognize, as they did not a generation ago, that the Kingdom of God is as comprehensive as human life with all of its interests and needs, and that they share in a common responsibility for a Christian world order. They are convinced that the world is the subject of redemption; that the ethical principles of the Gospel are to be applied to industry and to the relations of nations; that the Church is to devote itself henceforth assiduously to these purposes along with the individual ministries of religion.

In taking this position the Church realizes that it is on historic ground. It recalls the words of Isaiah: "Is not this the fast that I have chosen; to loose the bonds of wickedness, to undo the bands of the yoke, and let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?" It knows that the second of the two Commandments, which our Saviour interpreted by the parables of the Good Samaritan, the Lost Sheep, the Sheep and the Goats, and by His own ardent social ministry, leads straight into the struggle for social justice and for the larger life of humanity, here in this world. The Lord God has spoken to us, in this our day, and has lifted the vision of the Church to this broader horizon of the Kingdom of God.

II. SOCIAL RECONSTRUCTION

The Social Creed of the Churches was formulated seven years ago as a statement of the social faith of the Protestant Churches of the United States. Although necessarily general in its terms, it has been understood, and has had far reaching influence, especially in crystallizing the thought of Christian people. It has stood the test of these years, and we now reaffirm it as still expressing the ideals and purposes of the Churches. But this earlier statement of social faith now requires additional statements to meet the changed world which has come out of the war. The declarations that follow may be considered as corollaries of these longstanding articles of faith. They should be read in connection with the statements on reconstruction of the various denominations in the United States and Canada, and the significant monograph of the Archbishops' Fifth Committee of the Church of England.

In some respects, the most urgent question before the world at the present time is the method of social reconstruction; shall it be by constitutional and peaceable methods, or by class

The Method struggle and violence? Shall we be willing suddenly to overturn the social order according

to untried theories of industrial and political organization; or beginning where we are, and conserving what has been achieved in the past, shall we proceed by social experimentation, going as far and as fast as experience demonstrates to be necessary and desirable? In America, where, as in England, the people hold political power and freedom of discussion and association, and can do finally whatever they will, there is every reason for following the second method.

The supreme teachings of Christ are of love and brotherhood. These express themselves, in a democracy, in the coöperation of every citizen for the good of each and all. This results ideally in a noble mutualism and in equal and world-wide justice, which constitute the highest goal of human endeavor. The doctrine of the class-conscious struggle is opposed to this ideal. It is a reversion to earlier forms of competitive struggle. It not only strikes at injustice by greater and more savage injustice, but tends in practice to the breaking up of society, even of radical groups, into bitterly antagonistic factions, thus defeating its own ends. The dictatorship of the proletariat in practice is a new absolutism in the hands of a few men, and is as abhorrent as any other dictatorship. The

hope of the world is in the coöperation of individuals and classes and the final elimination of classes in the brotherhood of a Christian society. To build up this coöperation should be the supreme endeavor of the Churches.

Class consciousness and the use of violence are not confined to revolutionary groups. The possession of wealth and education tends to the formation of classes, and industrial ownership and management to a class-conscious ruling group. We observe also with regret and deep concern numerous resorts to mob action in which returned soldiers and workmen have sometimes participated, frequently without police restraint, the continuing incitement to riot by certain public officials and periodicals, especially the partisan press with its misrepresentation and inflaming spirit, and the unfortunate and dangerous tendency of many state and municipal officials to deny fair hearings to radical offenders, and to use unnecessary and provocative brutality during strikes.

While conspiracy and violence must be restrained by the police and military forces of the state, these should be used to maintain public peace and safety, and with due regard to the established rights of freedom of speech and peaceable assembly. It is undesirable that private citizens or groups of vigilantes should be allowed to take the law into their own hands. Legislators, judges, and officials should act firmly but justly, without bluster and without unnecessary violence. Workingmen believe that they do not get an equal chance before the law, and it is highly important that whatever real basis there is for this conviction should be removed.

A deep cause of unrest in industry is the denial to labor of a share in industrial management. Controversies over wages and hours never go

Labor's Share in to the root of the industrial problem. Democracy must be applied to the government of industry as well as to the government of the

nation, and as rapidly and as far as the workers shall become able and willing to accept such responsibility. Laborers must be recognized as being entitled to as much consideration as employers, and their rights must be equally safeguarded. This may be accomplished by assuring the workers, as rapidly as it can be done with due consideration to conditions, a fair share in control, especially where they are directly involved; by opportunity for ownership, with corresponding representation; or by a combination of ownership and control in coöperative production.

Trade agreements between employers and labor organizations can make provision for joint settlement of grievances, for joint responsibility, for guarantees against aggression by the employer or the men and wilful limitation of output, for a shop discipline that shall be educative and shall make for efficiency by promoting good will. The various movements toward industrial councils and shop committees have not only an economic but a spiritual significance, in that they are or may be expressions of brotherhood, and recognize the right of the workers to full development of personality.

One high value which comes with the participation of labor in management is that it makes possible again the hearty coöperation of all

Rights and engaged in an industry and a new era of good will. Therefore, along with the rights involved in social justice go corresponding obligations.

With the development of industrial democracy, the evidences of which are all about us, and the coming of the short work day, the importance of a genuine coöperation in industrial processes and efficient production must be impressed upon large numbers of workers. As the worker tends to receive approximately what he produces, it must become apparent that what he has for himself and family, and the social surplus upon which depend the great common undertakings of society, are directly related to the productivity of his own labor, as well as finally to the length of the working day.

The Christian and modern conception of industry makes it a public service. The parties of interest are not only labor and capital, but also

Industry as the community, whose interest transcends that of either labor or capital. The state, as the Service governmental agency of the community, with the

coöperation of all involved, should attempt to secure to the worker an income sufficient to maintain his family at a standard of living which the community can approve. This living wage should be made the first charge upon industry before dividends are considered. As to excess profits: after a just wage, and fair salaries, interest upon capital, and sinking funds have been provided, we commend the spirit and the conclusions of the Twenty British Quaker Employers in awarding the larger part of excess profits to the community, to be devoted voluntarily to public uses, or returned by taxation.

The hoped-for reduction in the cost of living has not yet materialized,

and it is now evident that we are on a permanently higher price level.

High Wages

The resistance of labor to general wage reductions, even when accompanied by reduced hours of work, should therefore receive moral support from the community, except where the demand is clearly unreasonable. Wage levels must be high enough to maintain a standard of living worthy of responsible free citizenship in a democracy. As was pointed out in the statement on Social Reconstruction by the National Catholic War Council, a considerable majority of the wage earners of the United States were not receiving living wages when prices began to rise in 1915. Real wages are also relative to the cost of living and vary with the purchasing power of the dollar. Actual wages, that is, wages reckoned in power to purchase commodities, have been decreasing for several years in spite of wage increases. There is urgent need of provision by industry, under the guidance of the government, for some regular method of adjustment of wages and salaries to the purchasing power of money.

High wages are desirable as a general principle, since they mean, or should mean, a fairer share of the industrial product, greater purchasing power, and, consequently, stimulated trade and greater happiness, health, and hopefulness for the workers and their families. It should be kept in mind that under machine production, with a proper method of distribution, all might work and all might share in comparative plenty. Employers who plead a falling market, aggravated competition, increased hazard, or exceptional conditions in justification of low wages or wage reductions, should support their contentions by opening their books and submitting their figures to public scrutiny.

Unemployment is one of the tragedies of the present industrial order, which the war has demonstrated can be controlled, or at least effectively reduced, by the government and cooperating voluntary agencies. Any adequate attempt to meet the problem of unemployment should include:

Unemployment

(a) Rehabilitation and permanent maintenance of a coordinated nation-wide employment service.

(b) Reorganization of seasonal trades, wherever practicable, so as to make continuous employment possible.

(c) A policy of public works and land settlement framed with particular reference to the absorption of unemployed labor.

(d) A guarded extension of provisions and opportunities for social insurance to cover unemployment due to industrial conditions, or to ill health, accident, or old age. To offer work is much more valuable than unemployment insurance.

(e) The rehabilitation of industrial cripples under the direction of the state and at the expense of industry. The possibilities of such rehabilitation have been demonstrated in relation to the cripples of war.

The provision made by the Federal Government for the vocational training of large numbers of soldiers and sailors, including all participants in the war who suffered any considerable disability, should be the beginning of a general policy of vocational training, not merely in the interest

Vocational Training

of industrial efficiency, or primarily for private profit, but as part of a sound educational policy. It should include the human relations and social responsibilities of industry, and the general principles of industrial democracy. Secondary higher and professional education should be made more generally available to those who cannot meet their high cost, so that the best training shall be placed effectively within the reach of the aspiring youth of the humblest household.

The American war debt, while not comparable with that of European belligerents, will yet be very large. Powerful influences are organized to

Paying for the War

shift the burdens of this debt upon the public, while the public itself is unorganized and practically unable to protect itself. A beginning has been made in direct taxes, some of which have been levied upon the minor luxuries of the people, and a revolt has already taken place against this policy throughout the country. These taxes are now likely to be charged up to producers, and they in turn will recoup themselves by indirect charges, the fairness of which the public will not be in a position to estimate.

Perhaps no greater or more perplexing problem of fair distribution of wealth has ever been faced in this country. It is very necessary that a policy in the matter shall be carefully worked out in the interest of public welfare, to maintain, and, if possible, to advance the general standard of living; and that it shall not be settled by a selfish struggle of interests. While the cost of the war should fall in a fair measure upon all, resolute use should be made of the now accepted graduated income and inheritance taxes, as a just method for placing the heavier burdens of the debt upon those most able to bear them, and lifting them correspondingly from the shoulders of those least able to carry them.

The inevitable special restrictions, during the war, upon speech, assembly, and the press, should be removed with the signing of the peace

Freedom of Discussion

covenant. While immunity can never be granted to one who speaks or acts knowingly against the public safety, censorship is essentially abhorrent in a democracy, and can be tolerated only in a compelling emergency. To those imprisoned for conscientious reasons, whose offenses were prompted by motives that were beyond a reasonable doubt honest and disinterested, general amnesty should be granted as soon as peace is established. The continued imprisonment of such persons can result only in a sense of injury that makes for discontent, and in depriving the com-

munities to which they belong of that service which, the war being over, they may safely be counted upon to render.

The importance of the democratic rights of women is not as yet comprehended by public opinion. Their freedom, their right to political and economic equality with men, are fundamental to democracy and to the safety of the future. The Church stands also for adequate safeguards to

Democratic Rights of Women

industrial women, for a living wage, the eight-hour day as a maximum requirement, prohibition of night work, equal pay for equal work, and other standard requirements of industry in which women are engaged.

The necessity for protective legislation, such as the limiting of hours and the prohibition of night work, is shown by the survey of women's labor in one of the states, submitted to the governor by the Director of the Women in Industry Service of the Federal Department of Labor, which reveals that out of 112 large plants studied only ten per cent. have an eight-hour day, and one-third of the employers of plants worked women as long as 65, 73, 75, 84, and 88 hours and 40 minutes a week. Five states have as yet no legislation governing the working hours of women.

While taking these positions, the Church believes that home making and motherhood will always be the great profession of womankind; and to this end the Church should use its great influence to secure for woman in the home economic independence, the control of her own person, and a professional standing in her work equal to that of men in any service which they render.

The splendid service of the colored soldiers in the war, and the unanimous loyalty and devotion of the colored people of the nation, reinforce the justness of the demand that they should be recognized fully as Americans and fellow citizens, that they should be given equal

Justice to the Negro

economic and professional opportunities, with increasing participation in all community affairs, and that a spirit of friendship and coöperation should obtain between the white and colored people, north and south. The colored people should have parks and playgrounds, equal wages for equal work, adequate and efficient schools, and equal facilities and courtesy when travelling, adequate housing, lighting, and sanitation, police protection, and equality before the law. Especially should the barbarism of lynching be condemned by public opinion and abolished by rigorous measures and penalties.

The housing situation in the cities and industrial communities of the nation has become serious because of the cessation of building during the war, and is resulting in overcrowding and marked increase of rents. The wartime housing projects of the government, where they are well

Housing

located and clearly needed, should be completed. Above all, the housing standards set by the government during the war should never be lowered. In the emergency we urge persons who have free capital to invest in homes for the workers, first, however, studying the problem of housing in its modern aspects. It is especially necessary to watch efforts in the various state legislatures to break down protective legislation.

The ideal of housing is to provide every family with a good home, where possible an individual house, at reasonable rates, with standard requirements of light, heat, water, and sanitation; and to encourage home owning by securing a living wage, permanence of employment, cheap transit to and from work, and by ending the speculative holding of lands in and around cities and towns.

The war has brought to the knowledge and attention of the nation certain menacing social facts. We have learned that one-tenth of our

Menacing Social Facts

people are unnaturalized aliens; that, on an average, twenty-five per cent. of the men of the training camps were not able to read a newspaper or to write a letter home; that one-third of the men of the selective draft were physically unfit; that there are approximately two million mental defectives in the United States; that there is an alarming prevalence of venereal infections.

Nation-wide movements are now in formation, under the leadership of departments of the government, but including the coöperation of the entire social organization of the country, to meet these problems, concentrating especially at this time upon the Americanization of immigrants, and upon sex morality and the control of venereal diseases. All of these movements appeal strongly to the Churches and will receive their energetic coöperation.

The Church is in a position to render great service in Americanization, because of its extensive missions and because thousands of our Churches in crowded areas now reach the

Americanization

foreign born. The contribution of the Churches has especial value, since, in addition to instruction in English, they are able to interpret the religious and moral ideals of America, and since they work in an atmosphere of brotherliness, with an appreciation of what these peoples are bringing from the old world to enrich American life. The Church is also deeply concerned that the living conditions of these people shall, as soon as possible, approximate our American standards. If they are underpaid, or poorly housed, or otherwise neglected or exploited, we shall not only fail in their Americanization but they will drag down the standards of American labor.

It should be recognized also that an effective shop management, in which labor is given its proper responsibility, is difficult to organize when the men do not understand each other's speech, and represent divergent

national labor experiences. Americanization is therefore necessary to the development of industrial democracy.

The Church has also certain manifest functions and duties in the coöperative effort which is being organized by the Public Health Service

A New Social Morality

for sex morality and the control of venereal diseases. Its most important function is the instruction of children and young people in the spiritual ideals of love and the relations of the sexes; the training of young men to be good husbands and fathers as well as of young women to be good wives and mothers; personal watchfulness by pastors, teachers, and leaders of clubs over young people, especially over those who manifest tendencies to indiscretion; educational assistance to parents in the training of their children.

State legislation requiring certificates of freedom from venereal infection before marriage is in an experimental stage. Such laws require careful formulation and a thorough education of public opinion. They should be made a part of regulations aiming to prevent the marriage of persons unfitted to become the parents of children because of these or other infections, or because of other physical or mental disqualifications. In the absence of such laws, or of their effective enforcement, parents should look carefully into these matters before the marriage of their children.

The Churches should coöperate in community efforts to abolish segregated vice districts, to make humane provision for prostitutes, and for clinical treatment of infected persons. While favorable to the establishment of clinics for the treatment of infected persons, the Church cannot advocate prophylaxis. Treatment to prevent infection is likely to result finally in an increase of social immorality, and, as has been demonstrated by the experience of segregation, in an increase of venereal diseases. The Church must use its utmost educational influence to strengthen self-control and to preserve the religious sanctions of marriage and the integrity of the home.

Repressive and curative measures are inadequate without also a simultaneous attempt to secure a freer scope for normal sex expression through all grades of association between men and women, from comradeship to marriage. To this end it is important to provide abundant wholesome opportunities for the association of the sexes, possibility for earlier marriages through economic freedom, and the encouragement of love and unselfish devotion of men and women to each other in the home. The Church, which brings both sexes and all ages into normal relations, is admirably fitted to provide for this wholesome association of the sexes, and to do so should become an object of definite endeavor.

Prohibition has now become a part of our basic law. That it should fail of enforcement through apathy, or in consequence of the influence of special interests, is inconceivable in a democratic country. Whatever vigilance is necessary to make the law effective will surely not be lacking.

Substitutes for the Saloon

The passing of the saloon, which, with all its pernicious influences, was yet a social center to a multitude of men, creates a new obligation to replace it with wholesome equivalents. Community centers, the Church as a social center, fraternal orders and private clubs, public recreation, education in the use of leisure time—all these should be developed rapidly and with great power and attractiveness. Especially should our churches be opened seven days in the week, with helpful religious, educational, and social activities. But let us remember that the best equivalent is the home, and that whatever makes homes possible and renders them beautiful surpasses every other method.

III. THE CHURCH IN THE SOCIAL MOVEMENT

When the Church enters upon the actual tasks of social reconstruction, it undertakes problems that are highly technical, often controversial, and difficult for an organization which is composed of men of all parties and movements. But a hesitant policy will get nowhere in the present crisis, nor will general statements or casual service avail. The ordinary preacher cannot be an economist or sociologist, nor is he, as a rule, familiar with industrial management. But the moral issues of reconstruction are confused and difficult, and it is concerning these that the minister may be presumed to have technical knowledge. The Church which does not show the way here is derelict to its duty.

The right policy for the Church is therefore to study social problems from the point of view of the spirit and teachings of Christ, and, acting loyally and unselfishly upon these teachings, to exert its vast educational influence and use its institutional organization for human happiness, social justice, and the democratic organization of society. This looks toward a positive programme which may here coincide with social movements and tendencies, there oppose them, but in which the Church knows its own mind and has the power of united action. Within this coöperation liberal and even radical positions may be held with propriety by leaders and minority groups in the Church, for the broadest liberty and fellowship are desirable. It is only necessary that all should remember that they represent a wide and generally conservative membership, which must be led, not driven, and which responds to wise, patient, and educative leadership.

It is important also at this time, that the Churches, and especially ministers, should be conscious of the fact that they are part of a corporate entity and that the public should realize that there is available in the Churches, in a sense, a great new social force. This is evidenced by the fact that there are in the United States 135,000 ministers, priests,

and rabbis in charge of congregations, who minister to 42,000,000 actual communicants. In the Protestant Churches there are 115,000 ministers in charge of congregations, 25,000,000 communicants, an influential religious press, a great system of educational institutions, and large numbers of social agencies, such as hospitals and child-caring foundations.

The value of the Church for national causes is one of the outstanding discoveries of the war, and its assistance is now being sought by every great movement. The Church should respond with all its power, especially through pastors and the Church press, bringing into action all its educational facilities, and taking its place in the community organization to which all such movements finally come for their main effort.

The Church is both an educational force and an institution organized for neighborhood and community service. Its buildings are important social centers, capable of great enlargement of activities. If directed intelligently and with public spirit, so that it can never be truthfully charged with self-seeking, or the desire to control the state, it may become one of the potent and beneficent factors of a turbulent era. The religious bodies have learned to act together during the war, and it is now possible, to a considerable extent, to use them as a united force for such purposes as are expressed in these statements.

The period of readjustment requires above all else patient, honest, and critical thought. The problems pressing for solution have a spiritual phase which the Church should interpret and emphasize. More than ever the training of ministers should include economics, sociology, and politics. The preacher should take seriously his teaching office and be a leader of thought among his people. He should induce the employers of his Church to make conscientious study of their problems and duties; and the wage earners, likewise, seeking also to bring the groups together in sympathetic understanding.

A signal service may be done by the Church in developing community ideals by means of the forum method of discussion. A service of worship in the morning and a forum service in the evening, for the study and emphasis of the social phase of religious experience and obligation, constitute a well balanced Sunday programme. Worship and discussion can be combined simply and appropriately. In this way many a church may also redeem its Sunday night service.

Community relations and responsibility will henceforth bulk large in the work of local churches. A pastor is not only a citizen but the leader of a disciplined force, with, therefore, a double obligation to public service. It is a false idea that the Churches are only concerned with religious, educational, and charitable enterprises. They are, or should be, vitally concerned with civic, economic, and other social interests. And what is here said refers not only to churches in towns and cities, but with especial force to rural churches because of the limited social resources of rural communities.

In a comprehensive statement of this kind, it is also necessary to say that local churches can never constitute a powerful social force, until they are effectively federated and intelligently related to the social movement of their community. The next ten years should see the Protestant Churches working unitedly in every community, and Catholic, Hebrew, and Protestant Churches coöperating in social effort. Here is one field in which theological and historical differences need not figure, in which religion may become a uniting, and not, as too often at present, a divisive force.

We advise Church people and pastors to take sympathetic interest in the community center movement in their own community, to assist in its development, to keep it out of the control of the politicians, and under the control of public-spirited citizens, and to avoid needless duplication of buildings and effort. It is very important that such centers should be well supervised by trained workers.

One of the important tasks of the next ten years is to bring the Church into closer relations with the wage earners of the nation. We have been negligent in this matter, and have suffered a rude awakening in needless estrangements. The main features in this task are as follows:

The Church and Working People

(a) The creation, as rapidly as possible, of many hundreds of powerful, highly socialized, and democratically organized churches in working class neighborhoods of cities and industrial centers, and the development of special methods for problems which require distinctive treatment, such as those encountered in logging camps, company towns, and among night workers and submerged populations.

(b) The development by the seminaries and by special training methods of ministers who know how to administer such churches, men who know economics and social problems as well as theology, and who desire to devote their lives to the welfare of the masses.

(c) A powerful effort by the whole Church, but concentrating in these churches, and in alliance with the workers themselves, to achieve the great objects for which the workers are struggling, such as living wages, reasonable hours, safe conditions of labor, equal opportunities and pay for women, participation in management and ownership, and abolition of child labor.

(d) Surveys of the working class resident districts of our cities and industrial centers, in order to lay out, with common consent, large non-competing parishes for these churches, and to secure, as rapidly as possible, the closing out of competing churches and the placing of their

financial equities in other non-competing centers. This will require the coöperation of city missionary societies and federations of churches, and also of home mission boards.

The experiences of the war, revealing, as they do, reversion to barbarous practices by highly civilized peoples, the nearness to the surface of savage instincts and deep selfishness in vast numbers of men, the willingness to profiteer on the part of workers as well as employers, the intensity of racial, national, and religious antagonisms—these experiences have demonstrated anew that the progress of humanity is dependent not alone upon social organization, but upon the strength of the moral emotions and the discipline of character. Whether the work that is to be done in reconstruction, beginning with the peace treaty itself, shall yield satisfaction or disappointment, will depend mainly upon the working capital of moral character among the peoples who undertake the tasks.

Now that the war is over the Church should return to its historic functions of Christian nurture, evangelism, and religious education, with new sanctions, and a sure knowledge that its ministry to the inner life and to the building of character are after all its greatest contribution to social welfare. If the governments of the world have learned the lesson of the war, they will encourage the Church in these vital undertakings, and they will themselves turn with renewed energy to the work of education. They will drive hard at that moral discipline which alone can fortify our

democratic ideals. Every movement of social reform will be partial and disappointing until a powerful work of education, both general and religious, has been accomplished.

IV. CONCLUSION

It must not be forgotten that in social reconstruction we are dealing with matters that vitally affect the welfare and happiness of millions of human beings, and that we have come upon times when people are not submissive to injustice or to unnecessary privation and suffering. They are deeply and justly in earnest. As has been said, we are laying the foundation of a new world. If those who are the actual industrial, political, and social leaders of the nation will not act upon the principle that the greatest shall be the servant of all, then the people themselves, with indignation and bitterness, are sure to take their destiny and that of the world into their own hands. The social question cannot be dealt with casually. People who are born with unusual ability, of whatever kind, or who receive special advantages, are given them for unselfish service. Large holdings of property can be justified only by devotion to the common good. We are entering upon an era in which the absorbing concern of the world will be for social justice and the greatest well-being of the greatest number. This will animate the religious spirit of the future—a spirit which has found its supreme expression and example in Jesus Christ.

The Nation-wide Campaign

By the Rev. Percy T. Fenn, D.D.



WE are living in wonderful days! The agony of the great war has brought to the Church as well as to the nation the realization of its needs. She must awake, or perish. This is one of the by-products of the war.

Out of the holocaust of blood and devastation there comes the call to service, and it is a call that brooks of no delay, and no refusal.

This dear old Church of ours is at last finding herself. She is waking from her torpor, and like Samson of old she is reaching out for the strength of better days;

And what a revelation it is to most of us to see this staid, conservative, ultra-respectable body—which has been almost afraid to do anything big, anything heroic—stir, and shake herself, and adopt measures that will revive and galvanize into new life and activity her sleeping bones!

We have been so stirred that we have come to a recognition of our potential greatness. We have grasped, or are about to grasp, the opportunity of the ages!

The time was when we were afraid of being ridiculous; we were startled by the suggestion of new methods, we were sensitive to criticism, reluctant to make any great adventure.

But those days have gone, and as we look back we are ashamed to think we had a part in them. For the past two or three years have shown such a measure of strength and enthusiasm as seems incredible. Our men—priests and laymen—have sacrificed all they possessed. They have given of their time, of their means; they have given of their blood when they went over the top with their fellow-men, and

"Upon such sacrifices
The gods themselves throw incense."

And our women—God bless them!—have exhausted themselves in their great work for humanity. They have proved that "there is in the heart of woman such a deep well of love that no age can freeze it."

And even whilst the war was raging, and whilst our resources were being drained almost to the uttermost, that great big Bishop of Massachusetts went out and pleaded for and successfully secured the Clergy Pension Fund!

We have surely redeemed the time by changing it into something definite and eternal!

And now, as if to cap the climax, we are to have this Nation-wide Campaign, and our hearts are thrilled at the very thought of it. We are constrained to regard it as an ecclesiastical necessity, and we are all holding ourselves under orders to "put it through".

Fortunately it is not to be a financial campaign; the men who are promoting it tell us that money—though needed—is a mere by-product, and that "the campaign is

first of all to deepen the spiritual life of the whole Church; to tune its soul to the call for finer living, and higher thinking." It is surely the Master calling to us.

The ideal which has been set before us differs appreciably, almost fundamentally, from all other ideals. Our brethren, the Methodists, have had a purely money-raising campaign, and they have already gone over the top with their one hundred and five million dollars.

Our Baptist brethren are about to undertake a similar campaign, and they have set the goal at one hundred and seventy-five million. And they will get this sum! For their spirit of adventure is magnificent.

But our campaign is to unloose our moral and spiritual forces—a far greater achievement—and, indirectly, to obtain at least twenty million with which to harness and employ those forces. *And we shall reach the goal.* And we ought to do better than that. For if our Methodist and Baptist brethren can give with joy, and smiling, so also can we.

But let us never forget that the only real gift is the gift of self; when we have made this gift all else will follow.

Two things are necessary to make this campaign the success it deserves to be: Preparation and Prayer.

In every parish and mission throughout the Church there should be alert, intelligent preparation. This must include the distribution of literature covering the campaign, and the intelligible presentation of facts. We must begin early; the summer days are here, and our congregations are already depleted. By the end of summer we shall be on the eve of the General Convention, and we shall become absorbed with that. But in every possible and conceivable way we must make our people understand the importance of this stupendous undertaking, and enlist their sympathy and coöperation.

Then there must be prayer. We must be often, and alone, with God, and there at His feet we must pour out our hearts and ask His richest blessing upon our united endeavor. "To pray," says Fenelon, "is to desire; but it is to desire what God would have us desire. He who desires not, from the bottom of his heart, offers a deceitful prayer."

So let us pray. Let us desire of God that this gigantic thing shall be carried through, and that this Church of His which has been so full of blemishes, and so full of indifference to the needs of a dying world, shall be stirred and shaken from center to circumference, so that in the name of her Master she may go forth with her stores of grace to minister to the hungry, scattered masses—go forth "fair as the moon, clear as the sun, and terrible as an army with banners."

This is the day of the Church's visitation, the Church's opportunity. God grant that we may make the most of it!

The Resignation of Bishop Kinsman

To the Right Reverend Daniel Sylvester Tuttle, D.D.,
D.C.L., LL.D., Presiding Bishop of the Protestant
Episcopal Church.

MY DEAR PRESIDING BISHOP:



HEREBY present through you to the House of Bishops the resignation of my jurisdiction as Bishop of the diocese of Delaware.

I take this step with utmost regret, both as relinquishing a post assigned me by the Church to which I owe the greatest blessings of my life, and as severing my connection with the state of Delaware and its warmhearted people for whom during eleven years I have come to have an ever-deepening affection. The only post I could wish for myself is that of Bishop of Delaware. I resign it because I can no longer hold any post of authority in the Protestant Episcopal Church. Fuller experience which has come to me as Bishop and more thorough study of the history of our communion have forced me to abandon the interpretation of the Church's position which I held at the time of my consecration; and I can adopt no other which would warrant my continuance in office.

A brief statement of the opinions I have come to hold cannot attempt fully to justify them, though it will show the necessity of my present action. The Bishops will think me wrong as to facts or as to inferences, possibly as to both; but, right or wrong, the opinions have been deliberately adopted, and must determine both my own action and theirs in dealing with my case.

The view of the Church's position which I have held, certainly the prevailing view in the House of Bishops, is simply that the Episcopal Church, strong in its "appeal to antiquity", stands firmly for the doctrine of the Incarnation as contained in the Scriptures and the Creeds, and, by emphasis on its sacramental character, perpetuates the life of the Catholic Church. But I have ceased to believe—and here I part company with the Bishops, and contradict my convictions and teaching in past years—that the actual facts bear out this contention. In spite of greatest unwillingness, I have come to feel that the interpretation of the Anglican position which connects it chiefly with the Protestant Reformation is the one more consistent with its history viewed as a whole; and that its dominant tendencies are increasingly identified with those currents of thought and development which are making away from the definiteness of the ancient Faith toward Unitarian vagueness. This would seem to me to be due not merely to local or temporary conditions but to certain informing principles always more or less apparent in Anglican history. To preserve balance and proportion of the truth the Episcopal Churches have aimed at comprehension by compromise. I have come to believe that this habit of compromise involves increasing surrenders of truth in spite of religious revivals aiming at stronger insistence on the ancient Faith.

The chief causes of difficulty for me have been three: (1) tolerance of denials of the Faith seeming to indicate failure to defend the Church's doctrine; (2) tolerance of imperfect views of Sacraments seeming to result in failure rightly to use them; (3) a theory of Orders which seems to nullify them.

1. *Creeds.* It is unquestionable that the Anglican Communion is officially committed to the doctrines of the Scriptures and the Creeds. Authoritative declarations have always asserted this and would do so now. But custom seems to nullify this theoretical position. *Consuetudo est optima legis interpres.* Attacks on Creeds in general and on specific doctrines are common; they are tolerated, sometimes encouraged, by those in authority; they are made by those officially appointed to teach Creeds and defend them.

For example, the Episcopal Church accepts without question the doctrine of the Virgin Birth of our Lord as recorded in St. Luke's Gospel. The clergy, bound by oath "with all faithful diligence to banish and drive away from the Church all erroneous and strange Doctrine", are theoretically bound to combat denials of the Virgin Birth in as

resolute and business-like a way as the Bishop of Ohio did thirty years ago. But is this now possible? Denials of this doctrine have become common, e. g. among eminent divines in the English universities and in the larger American dioceses. Even in some cases formally brought to the attention of Bishops, there has been no public condemnation. In refusing to notice them, ecclesiastical rulers have represented a very general impatience with doctrinal discussions, an abhorrence of heresy-trials, and a disparagement of theological truth. No one Bishop can set up for his diocese a standard notably at variance with that of the Church at large, nor try to banish as "erroneous" from his own territory what is notoriously not "strange" elsewhere. In conniving at doctrinal laxity, he fails to vindicate the Church's theoretical position; but he usually represents the tone and temper of his people due to the habitual restiveness at the supernatural prevalent everywhere in Protestantism. After long struggle against the conviction, I have been forced to admit that this toleration of doctrinal laxity seems to me to indicate that the Church's Discipline fails to express and defend its Doctrine, and creates an insuperable difficulty for those who believe in the fundamental importance of the historic doctrine of the Incarnation.

(2) *Sacraments.* The Episcopal Church permits and encourages a variety of views about Sacraments. Its standard however is determined by the minimum, rather than the maximum, view tolerated, since its official position must be gauged not by the most it allows, but by the least it insists on. Its general influence has fluid qualities always seeking the lowest possible level. The stream of its life cannot rise higher than its source in corporate authority. Individual belief and practice may surmount this; but they will ultimately count for nothing so long as they find no expression in official action; nor can the Church be judged by the standard of individual members acting in independence of it.

Like many others, I attach highest importance to the doctrines of Baptismal Regeneration, of the Real Presence in the Holy Eucharist, of the Eucharistic Sacrifice, of the sacramental character of Confirmation and Penance. All these doctrines the Church tolerates; but, so long as equal toleration is given to others of a different or even neutralizing sort, it does not definitely teach them. To tolerate everything is to teach nothing. Hence though individuals among us may urge the importance of these definite beliefs, they cannot claim the full authoritative backing of that portion of the Church to which they profess allegiance.

The sacramental teaching of the Episcopal Church is non-committal, with the consequence that its official teachers are habitually vague in their utterances, and that the beliefs of many of its members are approximately or actually Zwinglian. A general policy of comprehension by reduction of requirements to lowest terms prevents conversion by raising to highest possibilities. Although there has been marked advance among some of our people owing to deeper hold of sacramental truth, there has been even greater advance among others toward rationalistic scepticism. On the whole, the Church seems to be swayed by the tendencies of the age opposed to the supernatural owing to ambiguities inherent in its system always subject to an intellectual law of gravitation.

(3) *Orders.* The immediate occasion of my resignation has been a change of view concerning Anglican ordinations. I received and have conferred Orders in the Episcopal Church, believing Holy Orders to be a Sacrament of Divine appointment, necessary for valid ministrations. In this I simply shared the conviction of many English and American divines, certainly of most of the Bishops with whom I have had closest contact. Hesitation about the use of the word "Sacrament" as applied to Orders, as not one of those "generally necessary", can not obscure the sacramental character of the formula, "Receive the Holy Ghost, for the Office of a Priest (or Bishop) in the Church of God". In the best of company, I have taken this as representing the true teaching of the Anglican Communion about Orders,

though it involved explaining away dubiousness elsewhere in formularies and in practice.

During the past three years, however, I have been reinvestigating the question of Orders, being largely influenced to do so by arguments that Anglican Orders "have no special theory attached". This contention, though lacking support from many whose judgment is of special weight, has that of many great names, of the preponderance of lay opinion, and of important precedents. In comparing the arguments for *esse* and *bene esse* (the theory that the Church in ordination confers a Sacrament though many clergy do not know it, as contrasted with the other that the Church confers no Sacrament though some of the clergy think so) I have been forced to admit that the defenders of the latter seem to make out the stronger case, and that this must be taken as the more probable opinion of Holy Orders in the Anglican Communion. I have yielded to the arguments for this; but I give up the Orders.

Consideration of this matter had created such grave doubts in my mind last December that I had to refuse requests from the Bishops of New York and Pennsylvania to hold ordinations for them during Advent, at which time also I finally decided to resign my diocese. Only during the past month, however, have I been able to see what must be the further consequences for myself.

To my mind Orders to which "no special theory is attached" are Orders to which no special importance is attached. Orders of this description do have the theory attached that no special theory is necessary, which excludes the sacramental view. To the Orders of the Catholic Church the theory is always attached, or rather, in them the principle is inherent, that Orders is a Sacrament, perpetuating the Apostolate instituted by our Lord. If the "no special theory" be the more correct one, Anglican Orders are proven dubious, if not invalid through defect of intention. If so, I for one cannot perpetuate them; nor can I hold them.

Doubtfulness about the character of Orders and the assumption that special forms in ordination are non-essential seem to underlie many prevailing schemes for promoting unity. Too often we are content with names without regard to the things they signify, giving the titles "bishop" and "priest" without clear apprehension of the offices they represent; laying great stress on "Holy Communion" without full apprehension of what the central Christian rite really is; urging the use of the ancient Creeds, yet letting it be understood that those who wish may say "Conceived by the Holy Ghost, born of the Virgin Mary", meaning thereby that Jesus was one of the sons of Joseph.

"Is the Creed worth defending?" "Are the Sacraments Divine mysteries?" "Is Holy Orders a Sacrament?" I believe the only answer the Church should make to all of these questions to be a prompt and emphatic "Yes"; yet I have come to feel that our communion by its noncommittal attitude virtually answers "No". Hence I have no choice but to resign my place and to declare my withdrawal from the ministry: the Bishops have no choice but to accept the resignation and proceed to my deposition, since resignation for these reasons involves renunciation at least of the Discipline and Orders of the Protestant Episcopal Church.

I ought not to regret doing what under the circumstances is necessary and right. I do sincerely regret that the action will cause pain to many and sever ties and associations which I supremely value. Though forced to give up the ministry of the Episcopal Church, I have not ceased to appreciate the depth and reality of its religious experiences, or to believe that through it our Lord gives His grace to all who approach Him in good faith; nor have I ceased to recognize that it is a training-school for saints and is making valuable contribution to American Christianity. My personal feelings for it can only be those of gratitude. To it alone I owe the convictions which have led to my present action.

With great respect and affection,

Sincerely yours,

FREDERICK JOSEPH KINSMAN.

Birchmere, Bryant Pond, Maine, July 1, 1919.

MEMORIAL DAY IN FRANCE

By THE REV. FREDERICK W. BEEKMAN



NOT to the sound of bursting shells from the long range guns as a year ago, nor with the ominous threat of the German offensive rolling on towards Château Thierry and unstopped, did this year's Memorial Day break, but on a France victorious, humbly but proudly so.

A year ago, as all America in Paris thronged to the American Church of the Holy Trinity, it was felt that the service of the day was inter-ally, even more than it was American. All ambassadors and ministers of the allied nations were in their places. Britain had sent her famous Welsh Guards' Band from the battle front in Flanders. Although prayers were offered for our own men, and those across the seas, at home, the hero dead, the wounded, and those in affliction remembered, were, without exceptions, not of their own country. Excepting, of course, those who fought under other flags, the American soldier on Memorial Day 1918 had not received his baptism of fire. For the Americans, therefore, this Church service was rather one of dedication ("*morituri salutamus*") than of commemoration.

This year, however, although the same representatives of the allies were in their pews, although the same flags hung from the pillars, and the same prayers were offered, it was distinctly America's service. The thought was of her dead, now sleeping their last sleep along the battle line in France. Our allies and we ourselves came to pay respect to them.

The service was quite similar to the one of a year ago. After the 303rd U. S. Infantry Band had played, the "war choir" of seventy-five voices, preceded by the cross and the flag, with guard under arms, and followed by the clergy, passed along the cloister and entered the church singing the processional hymn.

Dean Beekman was in charge of the service, and was assisted by twenty clergymen (French, British, and American), especially by Chaplain Blunt of the British Embassy Church, Dr. Couldridge of Christ Church, Neuilly, Dr. Goodrich of the American Church in the rue de Berri, and the Rev. Wilfred Monod of the French Church of the Oratoire.

As last year the two tragic and pathetic figures were the Archpriests of the Armenian and Roumanian Churches, so this year were they those of the Armenian and Russian communions.

The congregation overflowed the church, and this memorial service is now accepted as America's Church service for the day in France. Another year when the memorial tablets and standards, called for by Holy Trinity's War Memorial plan, are in place, it will be even more so.

Throughout the day the army held services all along the American battlefront, especially at Romagnes, Thiaucourt, Château Thierry, Cantigny, Belleau Wood, Fismes, Toul, and behind the lines, and at base and hospital centers. General Pershing himself was present and spoke at Romagnes, where lie thirteen thousand of our men. At Suresnes, three miles from Paris, President Wilson delivered, in person, the address. At this cemetery service, a distinguished group of representatives of the allies, including Marshal Foch, Lord Derby, the British Ambassador, and others, joined ten thousand Americans assembled there in the afternoon. The Ambassador presided, Dean Beekman offered prayer, and the Memorial Day committee in charge, of which the latter is president, placed flowers on thirty-two thousand graves in France, or as many as were grouped together in the military cemeteries now being constructed.

A MAN is the façade of a temple, wherein all wisdom and all good abide. What we commonly call man—the eating, drinking, planting, counting man—does not, as we know him, represent himself, but misrepresents himself. Him we do not respect; but the soul, whose organ he is, would he let it appear through his action, would make our knees bend. When it breathes through his intellect, it is genius; when it breathes through his will, it is virtue; when it flows through his affection, it is love. And the blindness of the intellect begins, when it would be something of itself. The weakness of the will begins when the individual would be something of himself.—Emerson.

The Fate of Persian Assyrians and Armenians

By Paul Shimon

[NOTE.—The following account of conditions in northwestern Persia has been sent with the hope that it may awaken interest in the Christian Assyrians (Nestorians) and Armenians of Persia as distinct from their fellow countrymen in Armenia proper and Mesopotamia—for it is doubtful if the regions of Urumia and Salmas will be detached from Persia.]

Urumia and Salmas are the names of two fertile and most beautiful regions west of Lake Urumia in northwest Persia in the fertile and important province of Azerbaijan, of which Tabriz is the capital. The seat of the Catholicos or Patriarch of the Nestorian Church for many years in times past was at Maragha on the eastern side of the Lake Urumia. A few years ago six bishops were known to have seats in Urumia and neighborhood. One remains to-day.

These regions are across the Turkish border of Kurdistan and a few miles from Van, capital of ancient Armenia, about half way between Mt. Ararat and Mosul. The Russians were in occupation there even before the war began. Since then the regions have been the scene of horrors and devastation culminating in the flight of some 75,000 Christians on July 31, 1918, with some 12,000 left behind, who were done away with in various cities. The attitude of Persia has been very unfriendly toward the Allies. But it is one of the ironies of this cruel war that the Christians are grossly misrepresented, due, it is said, to certain promises made to Persia that if she remained neutral she would get recognition from the allies. This recognition now seems to be taking shape in disregard of the rights of the Christians of Urumia and Salmas, whose return home the Persians seem to obstruct. The American Consul at Tabriz, however, and other Americans have been very active to help the Christians, while those left alive were kept by the funds of the Armenian and Syrian Relief Committees. In Bagdad, however, at the great camp at Bakuba near by, the British government kept the camp where the Nestorian bishops and their Patriarch Mar Shimun had a tent of their own with a "tabernacle" attached.

The Christians of Kurdistan (Mesopotamia) are being returned to their homes, but of the return of Urumia people nothing is certain yet, and political conditions are most unsatisfactory.]



It is now eight months since the Armistice was declared. Peace, thank God, has at last been restored between the allies and Germany, but in the remote regions of the so-called neutral Persia, we are informed by an American entitled to know, "at present it is not safe for any native Christian to go". Urumia, Persia's back door to Kurdistan, is a veritable Garden of Eden now become a den of thieves, ruled by brigands of the type of Villa. The Kaiser and others are to be brought to the bar of justice; at least a few Turkish officials have been hung to atone for the blood of Christian martyrs; but brigands of the type of Simku, the Persian Kurd who treacherously murdered the Assyrian Patriarch while fighting the battles of the allies; Arshad-i-Humayoun who with other Persians killed Monsignor Sontag, apostolic delegate of the Pope to Persia, together with some six hundred other innocent victims of Urumia and Salmas, may go unpunished because they are the subjects of "neutral Persia". If the Persians knew the character of these Ajam (Turkish) Persians they would not protect them, who have been a disgrace to the former fair name of Iran.

The problem of Danzig is to be solved; the boundaries of Belgium, Luxemburg, and Germany are to be settled; the Fiume problem will also be adjusted; the voice of other minorities is being heard; the Greeks have occupied Smyrna; but Urumia and Salmas, the former and ancient home of six bishoprics, the seat of American, French, English, and Russian schools, colleges, hospitals, and other institutions, and homes of learning, culture, and advancement are still in deepest agony. Simku, we are told, with 1,500 Kurds and some two hundred Turkish deserters, is the king and sheik there. "It is not safe for native Christians to go there"—Neutral Persia!!

But still Persia is stretching her hands out, asking for incorporation of Turkistan in the east and north, of Erivan in the west and northwest, of Kurdistan in the south and southwest, while its first duty was and still should be to set

its own house in order. Moreover, Persia is asking for thirty-three million francs of indemnity for state property, three millions and a half for losses of her private citizens, because the allies made war there; but thousands of Assyrians and Armenians have been murdered by Persian Tartar Moslems, their home is now desolate, and nothing is said about them. Indeed, they are often referred to as "Jelus", or mountain men whom they wished to deprive of all arms and ammunition, and who were offering stubborn resistance to the advancing Turks, Kurds, and Persians combined. Will not this be taken into consideration in the day of reckoning?

In the blackest days of the Great War, in February, March, April, and May, 1918, the Persians gave ultimatum to the Assyrian Patriarch and head of the entente Assyrian army to evacuate their territory in three days or else receive the consequences. He preferred the latter to mere slaughter, and a handful of men kept the progress of the Turks, Kurds, and Persians for five months from rushing through to the Caucasus. It is stated that when the victorious Mar Shimun was trapped to take tea with Simku, he was foully murdered after the promise that should he (Simku) thus succeed a studded sword would be his reward.

Of the 3,000 Assyrian refugees at Khoi in 1918 we are informed on first hand evidence that all were massacred, but that 500 of their women are even now in Moslem harems.

Of 5,000 Armenians and Assyrians (Nestorians and Chaldeans) in Salmas, remnants of a far larger force, only 171 are left, in the most abject condition imaginable.

Of the 2,500 remnants of Urumia who were deported to Salmas only 300 returned, and most of them died.

Of the 4,000 in Urumia after the great flight of July 31, 1918, only some 730 are accounted for, and these we must deeply acknowledge owe their lives to the clemency of a Persian Governor and some noblemen who protected a Christian Assyrian woman who thus became the means of the saving of the rest with funds of the Armenian and Syrian Relief Committees.

It would be madness to say that all Persians have been bad. And it would be ingratitude, for many have sheltered Christians, and have even suffered for them. It would be further a great injustice to say that all blame should be shouldered by the Persians alone. But it would be equal folly on the part of the Persians to deny that the Persian Tartar population of Azerbaijan in northwest Persia have cruelly misused their Christian neighbors, whose homes they have systematically plundered, and whose wives and daughters are now among Persian and Turkish Moslems. The fact is that at heart Persia was pro-German through and through, and its Kurdish subjects with many Tartar (Ajam) Persians have been acting as cavalry scouts for Turkish advance guards. Persians never offered the least protection to the forces fighting for the allies. That this was so in the northwest is certainly true.

The object of these lines is to show the utter hopelessness of depending on the Persians for the protection of their back-door provinces in Azerbaijan. All the American and European diplomatic agents in Tabriz and nearby cities know that something must be done to give security of life and freedom and liberty to the Christian minority. These regions are too far from Teheran, the capital, and even from Tabriz across the lake, to be decently governed. The government is incompetent, and these regions are a thorn in the eyes of Persians, although they covet them more than any other place in all Persia, on account of their fertility and richness.

From 1910 to 1915 Russia had control. On the withdrawal of her armies in 1915 Christians were murdered and their property destroyed. In 1916-1917 Russia was again in force and kept some semblance of order in the war zone. Since the collapse and revolution in Russia, things grew worse, when at last the whole Christian population of some 75,000, with the exception of those mentioned above, was

driven out of Salmas and Urumia toward Hamadan and Bagdad, with Persians, Kurds, and Turks following in pursuit. The remnants of these refugees are most anxious to return to their homes. A new Persian governor has been appointed for Azerbaijan—a man of “experience”, and “ability”. But it is the same old tale of an Armenia in a corner of Persia repeated over and over again.

If the allies who enlisted the Assyrians and Armenians of these regions, both Persian subjects and former Turkish subjects, who gave them officers and ammunition to fight the Turks and Kurds, should leave the Christian minority in an unsettled condition, simply on the ground that the Persian government has been neutral, it will be a great injustice. Persia was not neutral. At least she has not been neutral in Urumia, Salmas, and all along the Kurdistan frontier regions.

These Christians, as distinct from their brethren in Mesopotamia and Armenia proper, desire rehabilitation, protection, freedom of some sort, the return of their captive women, and adequate indemnity to enable them to return to their homes, not merely to depend on the charity of the Armenian and Syrian Relief Committee, without whose assistance they would have been finished long ago. They therefore sent one of their own representatives to the Peace Conference in Paris to coöperate with others there already, one who has been in the front of the battle line and among the diplomats all over since 1914. This matter should arrest the attention of the League of Nations, and the Christians of Persia should be given absolute guarantee. It is justice and justice only that they demand.

THE WALL STREET NOON SERVICE

BY THE REV. WILLIAM WILKINSON



THE beginning of the summer season and the approach of the General Convention of the Church both help to stimulate in a marked way preparations for work of an aggressive kind. Therefore the Wall street noon service has been under observation and consideration, and it is an inspiration in the councils of the Church of God.

In the fifteen years last past, this religious work has been in New York City the observed of all onlookers, and it has been, as it now is, an object lesson. It is always a Churchly service, it never hides the faith as held by the Church. No service has been held which did not begin with the Creed of the Apostles, which has never been apologized for. Faith has always been explained to be truly a necessity of thought if we are to account for the world as we see it, understand, and know it. The moral law as it is made known in the Bible has never been made to look like or to be an arbitrary creation. It has been shown as the short, plain, clear manifestation of eternal conditions to which God thus commanded the children of men to adapt themselves—and in so doing is great reward. Sin opens the doors of death and confusion and all disaster for the reason that transgression of the law is treason against the everlasting law of rightness.

Whether man is a sinner or not, is not, in the Wall street service, an open question. Sin is declared a universal fact; so a Saviour, who is Christ the Lord, is set forth in the hearing of all men. God, law, salvation and pardon, duty, destiny, and eternity stand in awful reality.

At the prayers men take off their hats, and each bows his head. The language of the preacher is very largely the language of the great masters of English speech in the unrivalled times when the Bible of King James was published; speech racy, rich, picturesque, pathetic, and glowing. There is no other language which for an instant can compare in power to attract and keep the rapt attention of the man on the street. To tell of Christian truth and dogma, to trace its working, to show its adaptation to all the varied and ever changing needs of man, is, Mr. Gladstone said, the noblest task given the human mind to pursue. This high note has at all times been sounded. It has been dominant. A lower one would not have served in the Wall street worship, because the hundreds of thousands of men who every business day of the year are employed in the offices and

stores of the city are almost without exception men of considerable education. Many are university trained, and are alert as mountain foxes.

In every service there is a distinct mark of human sympathy with the aspirations, struggles, and virtuous desires of all sorts and conditions of men—pride of money, pomp of success, the vulgar assumption of men who occupy places they do not fill, never for one instant have been pandered to, never for a moment has the poor man been despised, or overlooked. The Wall street service is for all who come, and men do come from every state in this Union, from lands beyond the seas, from every occupation and profession. In Wall street worship there is no music or song. There is a box, a stove, or a chair. Mr. Wilkinson stands on it. Often he wears a black cassock, and a cross, now black jet, now gold. Now he wears a four-buttoned Prince Albert coat. On a very hot day he sometimes wears a light-colored coat. He places his hands together on his breast; the service is begun. He never shouts. When Jesus talked to the publicans and sinners they had to draw near to Him “for to hear Him”. If He had shouted to them they would have had no need to approach. This was practical wisdom, an object lesson, for all who speak in the open air to large numbers.

This was not all. Jesus began by telling the publicans and sinners a story. They enjoyed that, so He told them another; then for good measure and interesting fellowship He told them a third—a sheep, a piece of silver, a prodigal. The sheep and the money were found, and the prodigal returned. These quiet tales are being told yet to the people. Jesus did not speak without a parable.

For the Wall street service no care is judged too exacting to make the worship attractive and useful. The result is seen in the ever-growing interest and in the never-lessening attendance.

If the Church is to reach the masses of the people it will have to send, as did the prophets and apostles, fit men to tell the glorious gospel of the grace of God. What is more, those who cannot do this work will have to support and encourage those who can. The marching orders of the Church are: “Go ye into all the world and preach the gospel to every creature.”

ANTITHESIS

As dying, and, behold, we live.—II Cor. 6:9.

Each day we die, and death, unlike an armored foe,
Steals, like a petty thief, some darling good;
And we, youth blinded, see youth's raptures go,
With death's swift snatching only half withstood.
Yet secret springs a mystic healing give,
For, dying, yet behold, we live!

Pain, a rough miner, delves within our clay,
And the flesh crumbles from his measured stroke;
Strong hopes yield slowly to his tunneled way,
But treasure lies within the path he broke:
For spirit gold is in this miner's sieve.
Though dying, yet, behold, we live!

Love points the way to Golgotha's dark road,
And daily binds her sacrificial cross
On shoulders bending with the heavy load;
Yet love cries, “Gain!” when all the world cried “Loss!”
And while she wounds, yet plies a curative.
Though dying, yet, behold, we live!

At last all earthly joy lies sepulchered
Within the tomb that earth herself has given;
But see the glad spirit swift its shroud ungrind,
And, joyous, leave the jail it now has riven!
Death flies from life, a conquered fugitive;
While the eternal Word cries: “Live!”

MARY ALETHEA WOODWARD.

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, Editor

Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

EDUCATION IN RURAL AMERICA

MANY able to meet the literacy test remain in school only long enough to learn the merest rudiments of reading and writing, according to federal educational authorities. How inadequate is the foundation that this gives for intelligent citizenship is suggested by the results of the psychological and educational tests given in the army. If these results can be safely generalized, one must conclude that nearly one-fourth of the adult population of the United States is only barely lettered, for the tests showed that nearly twenty-five per cent. of the drafted soldiers were unable to write an intelligent letter or read a newspaper intelligently.

A relatively large proportion of the educational deficiency must be charged against the rural schools with their short terms, their poorly paid, untrained, and immature teachers, their meagre supervision, and their lack of an effective system of compulsory attendance. Adult illiteracy is *twice* as prevalent in the rural population as in the urban, and its permanent elimination must await the solution of the rural school problem. That the proportion of adult illiterates is *three times* higher among the native-born children of native-born parents is another fact that points to the same inescapable conclusion.

Outside of the urban centers compulsory attendance is far too frequently a dead-letter requirement. Nor is the problem limited to the rural states. An attendance officer in a county not seventy miles from New York City recently remarked that the attendance law of her state could not be enforced in the rural districts of her county; and she added: "It would do little good to enforce it, so poor are the schools and so illy prepared the teachers."

The above is a sufficiently telling indictment against rural conditions in this country, but the Federal Children's Bureau has just issued a study concerning feeble-mindedness, entitled *Mental Defect in a Rural County*, which adds to the indictment. The county studied is a backward rural one such as may be found in many sections of the United States. Bad roads and inadequate railroad facilities keep living conditions primitive. In a few homes spinning and weaving are still done on old-fashioned wheels and looms. There are no towns of more than 2,500 inhabitants. The general backwardness is reflected in the high infant mortality and death rate, the prevalence of child labor, the lack of proper educational facilities, and the absence of provision for the mentally retarded.

Although more than two-fifths of the children from twelve to twenty years of age were capable of doing work under supervision and might have been helped by industrial training to perform higher grades of work, the county afforded them no opportunity for special training. The schools, indeed, were inadequate for the needs of normal children. Most of them were of the one-room, one-teacher type, and many of them were so situated that numbers of children could claim exemption from attendance because of the distance to be traversed. Irregularity of attendance, caused by farm work, berry-picking, and making holly-wreaths for Christmas-time, further diminished the amount of schooling received by children in the country.

For many years we have been accustomed to think of the cities as the seats of iniquity and inefficiency, but students of political conditions are beginning to appreciate that country districts and the counties are in as much need of attention as are the urban centers, and in some places they are beginning to organize to improve conditions.

"THE CHILD that bolts its mid-day meal and then rushes back to school can neither work nor digest properly."—*School Life*.

TEACHERS' UNIONS INCREASE IN NUMBER

Rapid growth in the teachers' union movement is indicated in reports received by the Bureau of Education. The number of teachers' unions in the American Federation of Teachers affiliated with the American Federation of Labor has grown from 23 on July 1, 1918, to 72 on April 30, 1919. The growth was particularly marked during April, when an average of one new teachers' union every other day applied for a charter to the national headquarters of the American Federation of Teachers. In a number of cities the unions represent a 100 per cent. membership of the teachers.

Texas has been the scene of special organization activity among teachers. Unions have been formed in Galveston, San Antonio, Austin, and Denison, and several other cities are said to be considering taking the step. State Superintendent Annie Webb Blanton has voiced her approval of the efforts to organize:

"I believe that organization is the only method of relieving the present conditions. I personally favor the plan if it does not involve giving to other organizations power to call strikes. However, each set of teachers must decide for themselves what kind of organization they prefer."

The movement has made some headway in the universities. The University of Illinois has an active local, and recently teachers in and around Boston, including professors at Harvard University, organized the Greater Boston Federation of Teachers, which is affiliated with the union movement.

Among the chief aims of the teachers' unions, as described by Charles B. Stillman, of Chicago, president of the American Federation of Teachers, are "democratization of the schools and fair working conditions for teachers." While securing better salaries has been one of the leading motives of the movement to affiliate with organized labor, even greater prominence has been given to what the teachers consider an autocratic attitude on the part of boards of education.

SOUTHERN SCHOOLS FOR COLORED CHILDREN

Five hundred modern rural schools costing nearly three-quarters of a million dollars have recently been erected for colored children in the Southern States, according to the Federal Bureau of Education. The largest number of these is in Alabama, 179; North Carolina comes next with 85; Tennessee with 59; Louisiana with 49; and Virginia with 38. In other states the movement is developing rapidly—Mississippi having 28, Georgia 23, Arkansas 22, South Carolina 9, Kentucky 5, and Maryland 4. These buildings have been made possible by the Rosenwald Fund.

RAEMAEKERS PRODUCED a cartoon showing a menacing Hun facing the militant figure of Uncle Sam. The one had a weapon, the other a tool. The challenge of the first was "I destroy", of the other "I create". Nobody who knows Germany will say that its inner life is Hunnish or that the deliberate purpose of its culture is to destroy the rest of the world. Nevertheless the greatest cartoonist did not exceed the license of his art. His allegory was true. And the meaning the war must have for Americans was nowhere put in shorter compass. Germany stood for the Old Testament view of life. It is all there—the holy fatherland, the chosen people, the blood bond, the spoiling of the Egyptians. Also we see the heavy hand upon the Canaanites, the Jebusites, and the Amalekites.

LONDON HAS DECIDED to provide municipal Shakespearean performances for school children. This significant innovation was adopted at a late meeting of the London County Council Education Committee.

WOMAN'S WORK IN THE CHURCH

SARAH S. PRATT, EDITOR

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 4215 Park Avenue, Indianapolis, Ind.

REFERENCE was made in our last letter to the appointing of several important committees at the time of the St. Louis Triennial. While the ordinary Churchwoman goes tranquilly from one triennial to the next without any special tax upon her time, and feeling sure that a feast of good things is being prepared for her by somebody, the "somebodies" are bearing a heavy burden of responsibility. It is they who in this three-year interval must first evolve some plan and then discover the mind of the ordinary Churchwoman about this plan.

It is these "somebodies", wisely chosen from the women who have consecrated aggressiveness, who must meet in body, if possible—and if not, they must meet mentally by very devious methods—and from their united mentality produce the gist of the coming Triennial.

One of these committees was a conference committee of the Woman's Auxiliary with the Board of Missions, Miss Elisabeth R. Delafield, New York, chairman. At a time when the women of the Church are beginning to realize the imminence of the United Offering to be made in Detroit early in October, they will eagerly study the following in regard to the Offering, which resolutions will be presented by the conference committee at the time of the Triennial:

"The Committee desires to report:

"That where the workers in the foreign field are concerned the purpose of the Woman's Auxiliary with regard to the United Offering is satisfactorily attained; but after correspondence with the United Offering missionaries in this country it has come to the conclusion that a change in the mode of procedure is desirable.

"It believes that the Woman's Auxiliary intended that those who are supported by that Offering should establish a standard, and develop in the Church a body of workers who should be distinctive on account of their excellence.

"In order to accomplish this result it recommends that the following resolutions be added to the general resolution by which the United Offering is given to the Board of Missions:

"1. *Resolved:* No woman hereafter shall be supported by the United Offering who has not been specially trained for the service to which she may be appointed, and who does not present testimonials satisfactory to the woman's executive committee as to her competency and fitness, accompanied by a certificate of good health.

"2. *Resolved:* That no woman who is supported in whole or in part by the United Offering shall receive less than \$600 a year, with the understanding that if her board and lodging are provided this shall be reduced to \$400. It shall be understood that if this Fund provides only part of the salary of any worker this amount shall not be due until the parish or diocese which may be concerned has complied with its agreement.

"3. *Resolved:* That the increased amount which may be placed at the disposal of the Board by the Woman's Auxiliary from the United Offering of 1919 shall be used in the first place to increase to the amount named in Resolution 2 the income of those workers already supported by the United Offering, where the work of such women has demonstrated their efficiency."

This plan for increasing the prestige of the United Offering missionary as a Church worker of superior and tested quality will surely meet the approval of all. It will have the effect of a college degree. To be a U. O. missionary in Church sociology will then be equivalent to being a senior wrangler or winning a trophy or prize for scholarship. The idea appeals to the writer as rounding out and rendering even more beautiful and complete what has been called the "Offering of Romance". While the Offering already boasts several hundred beneficiaries—if such a word can be used—of whom we are all intensely proud and to whom the Church is unspeakably grateful, yet the adoption of this resolution will mean that in the future these good women, whose faithful

services we buy with very little money, shall be standardized. It is as if we take our precious Offering, gathered from a million sources for three years, and, clutching it eagerly and carefully, say to the Church: "Give us of your best—nothing marked down or bargain sale." Yet we all know that our U. O. workers are tremendous "bargains" as the word goes. How much of loyalty, of adaptability, of everything which goes to make a good woman, do we get for the small stipend which for years has been paid to the U. O. missionary. Now we are also proposing to pay her a little more—as much as \$600. For this sum we are hoping to glean the choice grain in the field of woman workers. The one thought which makes this situation tolerable is that the small salary is the test. It is the final test which proves the consecration of the worker.

Many Churchwomen are of the belief that the United Offering supports *all* of the women missionaries of the Church. This is an error. The Board of Missions pays the salaries of many general workers. The large vision held by some leaders in Auxiliary work is that this great consummation *may* be reached some day and that the income of the Board may be used on innumerable needed things while the women of the Church shall be entirely responsible for the salaries of all women workers. Shall this happy condition ever arise the American Churchwoman may well feel herself a useful and blessed instrument in the hands of Almighty God.

ANOTHER QUESTIONNAIRE sent out by a committee since we met in St. Louis asked this interesting question:

"*Shall eight women be added to the Board of Missions?*"

This was asked of 86 dioceses and districts. Of these 40 approved, 10 disapproved, 3 were divided, 2 uncertain, 1 for postponement, and 30 were not heard from. California was for postponement, Virginia and Ohio uncertain, Maine, Vermont, Western Massachusetts, Pennsylvania, Easton, Fond du Lac, Colorado, Western Colorado, New Mexico, and West Texas disapproved. In the line of approval stand Massachusetts, New Hampshire, Rhode Island; Albany, Central New York, Long Island, Newark, New Jersey, New York, Western New York; Erie, Pittsburgh, Harrisburg, Washington; Atlanta, Louisiana, Mississippi, North Carolina, South Carolina, East Carolina; Chicago, Marquette, Michigan City, Milwaukee, Indianapolis, Quincy; Duluth, Iowa, Minnesota, Nebraska, North Dakota, South Dakota; Arkansas, Kansas, Missouri, Texas; Oregon, Spokane, San Joaquin.

WE HAVE JUST BEEN permitted to examine a small packet of literature sent out by the English G. F. S.—the mother of our own great and growing Girls' Friendly Society. This contains cards, prayers, verselets, and one large card bearing a message "from the Queen to you and all the other women of the empire." In this message "Mary R."—most kindly and democratic of queens—voices her heartfelt rejoicing over the coming of peace, prophesies greater things for her country and greater opportunities for her people, and begs them to go on working with the same unity of purpose which inspired their war work. There is also among this interesting collection a Call to Service and a report of the War Emergency Committee. The seal of the society, a shield bearing the initials, and the motto, "For Church and Empire", marks each printed article. Altogether it is a really fascinating array of appealing printery. The object of the G. F. S., specified on a beautiful card, is "To unite for the Glory of God in one fellowship of Prayer and Service the girls and women of the Empire; to uphold purity in thought, word, and deed."

Mrs. Robert Mathews, president of the G. F. S. in West-

ern New York, received from this same War Emergency Committee a Peace Commemoration card. This white card, printed in red and blue, has at the top two rampant red lions and the British crown and bears this fine verse signed "C. M. M."

"1914—1919

"England—and every land—rejoice!
Ring out, ye bells, from towers and steeples;
The world unites in glorious choice
Of Peace and brotherhood of peoples.
Praise God for glory won through pain,
Pray grace our new-born love to cherish;
War's agony must not be vain.
Rejoice! and let all hatreds perish."

WHEN THIS POEM was written some years since to a man who dearly loved to smoke, the "new" woman and the cigarette were not on the intimate terms they are at present.

"MY HUSBAND'S PIPE

"When lights are lit and evening blazes dance,
And day-time cares forgotten for the nonce,
My Husband lights his pipe.
No protest do I make of curtains rare
Or that old plaint, 'tobacco in the hair';
My Husband's soul is ripe
And mellow as a pippin that has hung
Sun-kissed where happy honey-bees have sung,
Whene'er he lights his pipe.

"With slippered feet and home-made dressing gown
He strides along; oft-times a smile, a frown,
Perchance may cross his face;
His thoughts on things of moment only turning,
He nothing says, but with his pipe a-burning
Keeps up his measured pace
Through hall and dining-room and library
And back again where he can smile at me
Whene'er he lights his pipe.

"Sometimes he whiffs and sings: 'Lead Kindly Light'—
Fine taste has he—he wants no ballads trite,
No Bowery minstrelsy—
He clears his throat and sings another verse,
And then calls out to me in accents terse,
'That's pretty good for me!'
And then mayhap he catches me a-smiling
Over that way he has of care beguiling
Whene'er he lights his pipe.

"Sometimes he looks through half-closed lids at me
Until I lay my sewing down, while he
Blows the blue smoke about,
And on the arm of his great chair I sit
And in his hand my own I gently knit
And then old Time we flout
And are again in young love's paradise,
Silent with joy, until he sudden cries,
'By Jove—My pipe is out!'

"Oh, happy meerscham! And Oh, Happy Man!
The soother and the soothed, I envy you;
For, tho' I am that woman called the 'New',
Yet naught in my horizon do I scan
That promises the comfort and the cheer
Such as he finds when twilight settles drear
And Husband lights his pipe."

S. S. P.

THE RED CROSS AND FRENCH CHILDREN

By ROY TEMPLE HOUSE



HE conclusion of peace will not end the activities of the Red Cross, although it may give some of them a slightly different direction. Thirty days after the signing of the treaties, an international conference is to be held at Geneva, under the auspices of France, England, Italy, Japan, and the United States, to plan ways and means of putting the work on a permanent peace-time basis. And it is our American Henry P. Davison, who became chairman of the war council of the American branch in 1917, who is now chairman of the united committee of these five nations. One of the most useful and most interesting of the committee's present activities is the Children's Bureau in France, which is in charge of Dr. William Palmer Lucas, professor of pediatrics in the University of California. In 1916 Dr. Lucas went to Belgium and made a health survey of that country at the request of Mr. Hoover, and a year later he undertook his present work in France.

The care and hygienic training of children has not been handled as scientifically in France as with us, and

Dr. Lucas has found a large need for health education, as well as for help of a more direct and immediate character. In these two years his organization has reached nearly 300,000 children in all of France, and in particular has furnished a supplementary ration to more than 30,000 Paris school-children. In the stricken North, it maintains special canteens for children in five of the largest cities, and has a system in operation by which the weaker children are sent to the sunny Mediterranean country to regain their strength. Several of the Red Cross hospitals are financed and administered in partnership, so to speak, with the French citizenry, as in the manufacturing center of St. Etienne, west of Lyons, and in several institutions in Lyons itself.

In the nineteenth arrondissement of Paris itself, a poor quarter in the northeastern part of the city, a French reporter found the American Red Cross operating three dispensaries and a special center for social and infantile hygiene. All of these establishments are located on the ground floor and open directly on the street. There is gratuitous consultation and treatment for women about to become mothers, for children under the age of two, and for children from two to fifteen. Systematic house to house visitation supplies the most pressing needs of indigent families and gives them hints looking toward more wholesome and more comfortable living. At the social center there are classes in English, cooking, and other useful subjects, scientifically directed games for the delicate children, an employment bureau, and a school with half-day sessions, accommodating six hundred children at one time.

The small Frenchmen and Frenchwomen are profoundly impressed by the illustrated lectures on hygiene. When they hear that these remarkable Americans always sleep with their windows wide open, and that many of them actually stay out all night on an open porch, summer and winter, they wonder and even smile, but not in derision, and the Americans are finding imitators among them. They hear a great deal that is new to them, too, about the care of the teeth. When the screen shows a wideopen little mouth with its irregular rows of milk-teeth slowly yielding before the onslaughts of the permanent teeth, and finally dropping out before the eyes of the audience, there is wonderment and applause; and when a view of a tearful small face with swollen jaws points the moral that teeth must be carefully brushed every day, the little hands close willingly on the package containing a tooth-brush, a tube of paste, and a direction-book, which is distributed gratis when the lecture is over. With an American soldier as drill-master, with Miss Beulah Kennard of Pittsburgh, the playground expert, in charge of their games, the children of this nineteenth arrondissement are growing stronger and happier with the help of their foreign visitors; and similar work is being done all over the city and in other cities.

Paris is hampered, as certain of the smaller cities are not, by lack of adequate playground space; but the old fortifications are to be razed, and the space thus gained is to be used for park and playground purposes. Thus the wholesome influence of American initiative and example will live in France long after the world cataclysm which occasioned all this has become but a ghastly memory.

THE WORLD GOAL

THE WHOLE work of this world is nothing but a perpetual contention for true happiness, and men are scattered up and down the world, moving to and fro therein, to seek it. Our souls by a natural science, as it were, feeling their own original, are perpetually travelling with new designs and contrivances whereby they may purchase the scope of their high ambitions. Happiness is that pearl of price which all adventure for, though few find it. It is not gold or silver that the earthlings of this world seek after, but some satisfying good which they think is there treasured up.

And thus, indeed, when men most of all fly from God, they still seek after Him. Wicked men pursue, indeed, after a deity in their worldly lusts; wherein yet they most blaspheme; for God is not a mere empty name or title, but that self-sufficient Good which brings along that rest and peace with it which they so much seek after, though they do most prodigiously conjoin it with something which it is not, nor can it be, and, in a true and real strain of blasphemy, attribute all that which is God to something else which is most unlike Him.—John Smith.

Church Kalendar



July 1—Tuesday.

" 6—Third Sunday after Trinity.

" 13—Fourth Sunday after Trinity.

" 20—Fifth Sunday after Trinity.

" 25—Friday. St. James.

" 27—Sixth Sunday after Trinity.

" 31—Thursday.

CALENDAR OF COMING EVENTS

July 23—Spec. Dloc. Council, Parkersburg, W. Va.

Personal Mention

THE REV. ALBERT W. ALLEN has resigned the rectorship of St. Andrew's Church, Brooklyn, N. Y.

THE REV. ROBERT LEE BAIRD will be curate at St. Paul's Cathedral, Cincinnati, Ohio, during his diocese, beginning duty on August 1st.

THE REV. EDWARD S. BARKDULL should be addressed at 4435 Forest Park boulevard, St. Louis, Mo.

THE REV. E. C. BOGESS will assume charge of St. Luke's Church, Cincinnati, Ohio, as rector, on August 1st.

THE REV. C. S. BROOKINS takes up his residence as chaplain of the Sisterhood of the Transfiguration at Bethany Home, Glendale, Ohio. He will also assist on the staff of the City Mission.

THE REV. NORMAN H. BURNHAM should now be addressed at 90 Somerset street, Springfield, Mass.

THE REV. H. COWLEY-CARROLL, formerly rector of St. Stephen's, Plainfield, N. J., and for the past nine months in extensive work in the religious department of the Y. M. C. A., and as acting army chaplain, has returned from France and is now ready to resume parish work.

THE REV. JOHN V. COOPER has been appointed in charge of Christ Church, Lynbrook, Long Island.

THE REV. C. E. CRAIK, JR., has returned, after a brief vacation, to Gethsemane Church, Minneapolis, where he will be in charge during the absence of the rector. Mr. Craik has been assistant at Gethsemane since the middle of February.

THE REV. OLIVER F. CRAWFORD has been mustered out of the national service and can now be addressed at 3645 Willys parkway, Toledo, Ohio.

THE REV. SAMUEL M. DORRANCE has been chosen vicar of the Church of the Holy Trinity, No. 312 East Eighty-eighth street, and assumes his duties at the retirement of the Rev. James V. Chalmers on September 1st.

THE REV. PHILIP A. EASLEY became rector of St. Stephen's Church, Hollywood, Calif., on July 2nd.

THE REV. W. B. EDDY has resigned the rectorship of St. Michael's Church, Trenton, N. J., to take effect September 1st.

THE REV. HOWARD G. ENGLAND has accepted a call to become rector of King George Parish, Prince George's Co., Md.

THE REV. JOHN E. GERSTENBERG, who recently returned from war work, on July 1st assumed the rectorship of St. Michael's Church, Brooklyn, N. Y. His new address is St. Michael's rectory, 219 High street, Brooklyn.

THE REV. F. S. GRAY, rector of St. Mark's Church, Oakley, Cincinnati, has resigned, and will leave Oakley on August 1st.

THE REV. ELBERT FLOYD-JONES, rector of the Church of St. Mary's in the Highlands, Cold Spring, recently celebrated the silver anniversary of his ordination and the twenty-fifth year of his rectorship at Cold Spring.

THE REV. GEORGE BARRETT LECKONBY, rector of Trinity Church, Watervliet, N. Y., entered into residence the last week in June, formally assuming the rectorship on Sunday, July 6th.

THE REV. WILFORD E. MANN, rector of St. Paul's Church, Council Bluffs, Iowa, was presented with a purse of \$300 and given two months' vacation by the parish vestry. He

will spend six weeks in New England and New Brunswick.

ON June 20th the Rev. HARVEY B. MARKS became locum tenens at St. Luke's Church, Lebanon, Pa.

THE REV. GEORGE L. PAINE, overseas in Y. M. C. A. work for the past year, has returned to New Haven, Conn., and will join his family at their summer home in Maine.

THE REV. WILLIAM C. PROUT has resigned Christ Church, Herkimer, N. Y., to take effect November 29th. He will then become priest in charge of the Church of the Memorial, Middleville, and Trinity Church, Fairfield, both in Herkimer county.

THE REV. FREDERICK SILL, O.H.C., headmaster of Kent School, Kent, Conn., has accepted election to membership on the diocesan Board of Religious Education.

At the recent meeting of the Standing Committee of the diocese of Western New York the Rev. C. MORTON SILLS, D.D., was reelected president.

THE REV. LUCIUS WATERMAN, D.D., having resigned charge of St. Thomas', Hanover, N. H., to take effect September 30th, and moved to his future home, Tilton, N. H., asks to be addressed accordingly.

THE REV. E. PINCKNEY WROTH has accepted a call to become associate rector of the parish of the Ascension, Washington, D. C.

THE REV. ARTHUR W. P. WYLIE has been discharged from national service and may be addressed at 15 Wrentham street, Dorchester, Boston, Mass.

Summer Addresses

THE REV. GEORGE M. BABCOCK is in charge of St. James' Church, Lafayette avenue and St. James' place, Brooklyn, N. Y., during July and August.

THE REV. DR. WYATT BROWN, of the Church of the Ascension, Pittsburgh, will have his summer address from July 15th at Manitou Dock, via Penetang, Ontario, Canada.

THE REV. G. S. BURROWS, D.D., will supply at St. Mary's-on-the-Hill, Buffalo, N. Y., during July and August.

ARCHDEACON DODSHON has again been invited to be the special preacher in St. James' Church, Atlantic City, for the month of August.

THE REV. ROBERT S. GILL has charge of the services at the Pro-Cathedral in Portland, Oregon, during July.

THE REV. H. W. PRINCE will be at Trinity Church Rectory, Geneva, N. Y., during July and August. All communications relating to the Synod of the Province of the Mid-West should be sent to Mr. Prince at that address.

THE VERY REV. REGINALD T. T. HICKS, Dean of the Pro-Cathedral, at Portland, Oregon, is conducting the services at Calvary Church, Seaside, during July. He and Mrs. Hicks are in residence there.

THE REV. A. E. POWELL will have charge of St. Andrew's Church, Newark, N. J., during the month of August.

THE REV. WILLIAM J. WHITE, lately advanced to the priesthood, may be addressed until October 1st at Lancaster, N. H.

THE REV. JOHN WILLIAMSON, rector of St. John's Church, Lancaster, Ohio, has taken charge of the church and clubhouse in Camp Sherman for the month of July.

DEGREE CONFERRED

ST. JOHN'S COLLEGE (Annapolis, Md.).—The degree of D.D. upon the Rev. EDWARD DARLINGTON JOHNSON, rector of St. Anne's Church, Annapolis, at the commencement exercises on June 18th.

ORDINATIONS

DEACONS

OHIO.—On Trinity Sunday, June 15th, in the College Church of the Holy Spirit, Gambier, the graduating class of Bexley Hall were ordained deacons by the Bishop of Ohio: Messrs. ROY E. DEPRIEST, JAMES P. DE WOLFE, OTEY R. BERKELEY, and GEORGE L. FERGUSON. Mr. De Wolfe was ordained for the Bishop of Kansas. The preacher was the Rev. John R. Stalker; presenter, the Rev. Dr. D. F. Davies.

PITTSBURGH.—On Sunday, July 6th, at the Church of the Ascension, Pittsburgh, the Rt.

Rev. Cortlandt Whitehead, D.D., admitted to the sacred order of deacons Dr. ROSS R. CALVIN, who has been serving in that parish as lay assistant during the last year while pursuing his studies for the ministry. The sermon was preached by the rector, the Rev. Dr. Wyatt Brown, who also presented the candidate.

PRIESTS

ERIE.—At the Cathedral of St. Paul, on Thursday, July 3rd, the Rev. WALTER WINTHROP SMITH was advanced to the priesthood by Bishop Israel acting for the Bishop of Pennsylvania. The Rev. Elijah H. Edson preached the sermon; and the Dean was the presenter. The Rev. Harold Jenkin acted as Bishop's chaplain; and the Rev. L. H. Huber, the Rev. E. H. Edson, and the Dean assisted in the laying on of hands.

Upon his advancement Mr. Smith became Minor Canon; and will continue his work at the Cathedral for the present.

OHIO.—In Trinity Cathedral, Cleveland, Ohio, on Sunday, July 6th, the Rev. Messrs. M. G. NICOLA, F. B. SHANER, and W. R. KINDER were advanced to the holy order of priesthood, by the Bishop of Ohio. The presenters were the Rev. Dr. D. F. Davies and the Rev. Louis E. Daniels; the preacher was the Rev. Canon Davies of Bexley Hall, Gambier.

SOUTHERN OHIO.—In St. Peter's Church, Circleville, Tuesday, July 8th, the Rev. CLARENCE B. PLUMMER was advanced to the priesthood by the Rt. Rev. Theodore I. Reese, D.D. The rector of the parish, the Rev. David McDonald, presented the candidate and Archdeacon Dodshon preached. Mr. Plummer was formerly a Methodist minister and is in charge of the missions in Athens, Logan, and Nelsonville.

WEST TEXAS.—On Sunday, June 29th, the Rev. PAUL DELAFIELD BOWDEN was advanced to the priesthood in St. Matthew's Church, Kenedy, by the Rt. Rev. Wm. T. Capers, D.D., who also preached. The Holy Communion was celebrated by the Rt. Rev. Jas. S. Johnston, D.D. The candidate was presented by his father, the Rev. Upton B. Bowden. The Rev. B. S. McKenzie was the Bishop's chaplain, and with the Rev. A. J. G. Banks joined in the laying on of hands. Mr. Bowden, recently graduated from the Virginia Theological Seminary, has accepted the rectorship of the churches at San Marcos and Lockhart and will be in residence after August 1st.

YUKON.—On the First Sunday after Trinity, the Rt. Rev. P. T. Rowe, D.D., Bishop of Alaska, acting for and at the request of Bishop Stringer (Yukon) ordained the Rev. W. W. WILLIAMS to the order of priest in St. Paul's Cathedral Church, Dawson, Y. T. The Rev. B. Totty of Moosehide presented the candidate and assisted at the service. At the evening service Bishop Rowe confirmed five candidates, prepared and presented by the Rev. Mr. Williams, the incumbent at St. Paul's Church. The Archbishop of British Columbia was expected to officiate at these services, but was prevented by the strike at Prince Rupert and Vancouver.

CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Memorial matter 2½ cents per word. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 2½ cents per word each and every insertion. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address all copy (plainly written on a separate sheet) to THE LIVING CHURCH, Classified Advertising Department, Milwaukee, Wis.

DIED

HENSHAW.—In Providence, Rhode Island, July 5th, REBECCA PITMAN (Greene), widow of the Rev. Daniel HENSHAW, S.T.D., in the 89th year of her age.

HOPKINS.—Entered into life, June 20th, at Los Angeles, Calif., WILLIAM COZZENS HOPKINS, candidate for holy orders in the diocese of Long Island, aged 26 years.

"In the communion of the Catholic Church."
"Jesu mercy."

JEROME.—At Williamstown, Mass., on Thursday, July 10th, PAULINE VON SCHNEIDAN, wife

of the late Eugene Murray JEROME, in her 74th year. Services at St. John's Church, Williams-town, on July 12th.

WHITMAN.—Entered into life eternal, on Sunday, June 15th, FRANK PERKINS WHITMAN, late professor of physics in Western Reserve University, Cleveland, Ohio.

WANTED

POSITIONS OFFERED—CLERICAL

AN UNMARRIED PRIEST WANTED to serve as assistant in parish and two attached missions. Total membership about 375. Population of town 18,000. Salary not less than \$1,200—no house. Any one interested write to Rev. FREDERICK DIEHL, Rocky Mount, North Carolina.

POSITIONS WANTED—CLERICAL

SUMMER LOCUM TENENS. A PRIEST of experience will accept appointment for July and August, anywhere; don't mind heat, cold, wet, dry, high or low altitude, nor amount of work; require money consideration; prefer point near sea among seamen. Address WELMS, care LIVING CHURCH, Milwaukee, Wis.

PRIEST 38 JUST RETURNED TO CANADA from active service as chaplain to the forces seeks a parish; good preacher and organizer; sound Churchman. Has served in England, France and East Africa in the war. Address F. H. S., care LIVING CHURCH, Milwaukee, Wis.

PRIEST, CHURCHMAN, ACTIVE visitor, teacher, preacher, invites correspondence at once, with bishops and vestries. War engagement terminates within a few months. Address THOROUGH, care LIVING CHURCH, Milwaukee, Wis.

CHAPLAIN OF INFANTRY, recently decorated by the United States for extraordinary distinguished service at the battle of Chateau Thierry, desires parish. Address D. S. C., care LIVING CHURCH, Milwaukee, Wis.

CHAPLAIN (MAJOR) OF INFANTRY, age 30 years, returning after twenty months' service overseas, desires to enter work in parish following Catholic customs. Address A. B., care LIVING CHURCH, Milwaukee, Wis.

SUNDAY DUTY WANTED FOR JULY, August, September, within 75 miles of New York. Address Rev. H. LANDON RICE, 403 Ninth Avenue, Belmar, N. J.

POSITIONS OFFERED—MISCELLANEOUS

WOMAN OF PRACTICAL MISSIONARY experience wanted to teach and do missionary work in mountains of the South. Technical training not essential. Must be willing to make sacrifice and to live on small salary. Address JAMES, care LIVING CHURCH, Milwaukee, Wis.

THREE RESIDENT TEACHERS WANTED in school for girls near New York City; one for Latin, History, and English; one for Mathematics and Science; one for French and Music. Small classes. College preparatory work required. Address COUNTRY SCHOOL, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—MISCELLANEOUS

MIDDLE-AGED GENTLEWOMAN desires position; companion or house-maid. Pleasant home main object. Highest references. Address A. A. M., care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST AND CHOIR-master, recitalist, desires change of position. Excellent references. Address K. L. Z., care LIVING CHURCH, Milwaukee, Wis.

VOCALIST AND READER DESIRES position as teacher. Also to direct amateur theatricals. Address VOCALIST, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—TO MEMORIALIZE the Soldiers of America in a way to insure a permanent influence in communities is the sign of the times. Memorial organs for churches and auditoriums will receive a large share of consideration. Two great organs—Pueblo, Col., and Melrose, Mass.—contracted for with the Austin Company are potent examples of the American memorial spirit rightly directed. AUSTIN ORGAN Co., Hartford, Conn.

CATHEDRAL STUDIO.—ENGLISH CHURCH embroidery and materials for sale. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English

silk burses and vell, \$15, \$20. Address Miss MACKRILL, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

ALTAR AND PROFESSIONAL CROSSES; Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, 20 to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—IF YOU DESIRE organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe Organs and read Organs of highest grade and sell direct from factory, saving you agent's profits.

TRAINING SCHOOL FOR ORGANISTS and choirmasters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PRIEST'S HOSTS: PEOPLE'S PLAIN and stamped wafers (round). St. EDMUND'S GUILD, 990 Island avenue, Milwaukee, Wis.

SAINT MARY'S CONVENT, PEEKSKILL, New York.—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—SUITS, HOODS, Gowns, Vestments, etc. Write for particulars of extra lightweight Cassock and Surplice designed specially for traveling, and complete set of Vestments (from Five Guineas). Patterns, Self-Measurement Forms free. Mowbray's, Margaret street, London, W. 1. (and at Oxford, England).

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago suburb on North Western Railway. Modern, homelike. Every patient receives most scrupulous medical care. Booklet. Address PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Morehouse Publishing Co.

BOARDING—ATLANTIC CITY

SOUTHLAND—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by Southern Churchwoman. Address 133 SOUTH ILLINOIS AVENUE, Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms, \$5.00 per week, including meals. Apply to the SISTER IN CHARGE.

BOARDING—PENNSYLVANIA

WOODLEIGH OFFERS EXCELLENT home for country life—good food, supervision of trained nurse—vacation, tired business people, convalescents. No tubercular persons taken. Farm and cottages attached. Booklet. Address Miss ELIZABETH LAMB, Towanda, Pa.

BOARDING—VERMONT

THE HEIGHTS HOUSE, LUNENBURG, VT. No hay fever. To those desiring vacation in vicinity of the White Mountains this house offers great opportunity at reasonable rates. Booklet. Address A. J. NEWMAN, Proprietor.

SCHOOLS FOR NURSES

YOUNG LADIES WANTED TO ENTER Children's Hospital Training School for Nurses. Course two years and three months, including nine months affiliation with the West Penn Hospital, Adult Medical, Surgical, and Obstetrical Training. Salary paid, \$243.00, during course, starting with probation period.

High School Graduates preferred. Nurses eligible for State Board Registration of Nurses. Write or apply for further information to A. LOUISE FORD, Supt., Children's Hospital, Pittsburgh, Pa.

YOUNG WOMEN WANTED, with one year high school education or the equivalent, between 18 and 30 years of age, as applicants for training school for nurses in a new and finely equipped hospital and nurses' home. Address SUPERINTENDENT, Christian H. Buhl Hospital, Sharon, Pa.

PUPIL NURSES WANTED for the Children's Episcopal Hospital; one year of high school required. Address CHILDREN'S HOSPITAL, N. Main street, Mt. Auburn, Cincinnati, Ohio.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The members of the Brotherhood accept special responsibility at this time to cooperate with other Churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Programme of accomplishment, calling to enlistment therein all the laymen of the Church. This programme has seven objectives in the work of laymen, and correspondence is invited regarding the application of the work in the parish.

BROTHERHOOD OF ST. ANDREW, Church House, 12th and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

THE BOARD OF MISSIONS

Correspondence is invited for those who wish to know what it does; what its work signifies; why the work can be helped most effectively through the Board.

Address the Right Rev. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth avenue, New York.

Legal Title for Use in Making Wills: "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The Spirit of Missions, \$1.00 a year. 281 Fourth avenue, New York.

SISTERS OF THE HOLY NATIVITY

House of Retreat and Rest. For further information address the SISTER IN CHARGE, Bay Shore, Long Island.

CHURCH SERVICES

CATHEDRAL OF ALL SAINTS

Swan and Elk streets, Albany, N. Y.

Sunday Services: 7:30, 10:30, 11 (Holy Eucharist), and 4 P. M.

Week-day Services: 7:30, 9, and 5:30 P. M.

CATHEDRAL SS. PETER AND PAUL, CHICAGO

Washington boulevard and Peoria street. (Five minutes from Loop.)

Sundays: 7:30, 9:15, and 11.

Daily: 7, 8, and 6 P. M.

MEMORIALS

KATHARINE ALIDA STEVENS

In the passing on of KATHARINE ALIDA STEVENS, widow of J. Oscar Stevens, the Church of the Holy Cross, North Plainfield, New Jersey, has sustained an irreparable loss. For many years Mrs. Stevens had been foremost in the various activities of the Guild and evinced an untiring interest in all that concerned the Church. Her beautiful Christian spirit upheld her through great suffering and sorrow, and four months after the death of her

beloved husband our Heavenly Father called her to Himself.

May light perpetual shine upon them.

LEWIS WYNNE WISTER

[Minute adopted by the rector and vestry of Calvary Church, Germantown, Pa., on June 25, 1919.]

In the death on June 16, 1919, of LEWIS WYNNE WISTER, Calvary Church lost one of her most valued and devoted members. For thirty years he has served this parish as accounting warden with a devotion and self-sacrifice seldom equalled and never excelled. His gentleness and courtesy to all were marked features of his beautiful life, founded strongly and firmly on a deep faith in the Christian religion and exemplified by his constant appropriation of sacramental grace.

A sincere Christian, a true American, a loyal and intelligent Churchman, and a perfect gentleman, he will be greatly missed both by a large circle of friends in this parish and in the community at large.

The rector and vestrymen in reverent respect for his memory desire to record their deep sense of personal grief and loss, and to give full recognition to the privilege that was theirs in being associated with him in the work of the parish. For all he was and did and for the example of his life we give God thanks.

FRANKLIN S. MOORE, Rector.

WILLIAM C. HOUSTON,

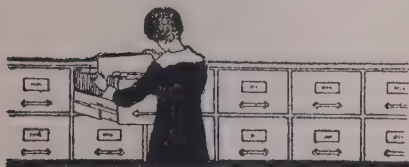
Secretary of the Vestry.

RETREATS

SEWANEE, TENN.—A retreat for Church women will be held at St. Marys on the Mount, Sewanee, Tenn., Aug. 25th to the 28th. The Rev. Lloyd E. Johnstone, conductor. Ladies desiring to attend this retreat will apply to the SISTER SUPERIOR, C. S. M.

ST. ANDREW'S, TENN.—At St. Michael's Monastery, Father WILLIAM C. ROBERTSON, rector of Christ Church, Chattanooga, will conduct a retreat for priests and seminarists. The retreat begins on Tuesday evening, September 16th, and closes on Friday morning, September 19th. Those who wish to attend will kindly notify the FATHER GUESTMASTER, O.H.C., at the above address.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seri-

ously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, 19 So. La Salle St., Chicago, Ill.*

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MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

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LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.)

G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

Century Co. New York.

The Government of Modern States. By W. F. Willoughby.

Longmans, Green & Co. New York.

The Church and the Ministry. By Charles Gore, D.D., Bishop of Oxford. New Edition revised by C. H. Turner, M.A. Price, \$6.00.

PAMPHLETS

From the Author.

Buddha or Christ, Which? Sermon preached at St. Andrew's Cathedral on the Fourth Sunday in Lent, by the Rt. Rev. Henry B. Restarick, D.D., Bishop of Honolulu.

Report to the Secretary of War on the Activities of Welfare Organizations Serving with the A. E. F. By Raymond B. Fosdick, Chairman of the Commission on Training Camp Activities, War Department.

Board of Religious Education of the Province of Sewanee. Sewanee, Tenn.

Our Contribution to the Reconstruction. Educational Movements in the Province of Sewanee.

The Home Press. 23 East 41st St. New York.

Requiem Mass and Burial Service. From the Missal and Ritual. By John J. Wynne, S.J. Self-covered 5c; black paper cover 15c; black cloth 30c; water grain buffing 60c per copy.

National Civil Liberties Bureau. 41 Union Square. New York.

Amnesty for Political Prisoners. Address delivered in Washington, D. C., on April 17, 1919, by Judah L. Magnes. 3c per copy; \$2.00 per hundred.

PAPER COVERED BOOKS

New York Domestic and Foreign Missionary Society. 281 Fourth Ave., New York.

Neighbors. Studies in Immigration from the Standpoint of the Episcopal Church.

YEAR BOOKS

Grace Church. 802 Broadway. New York City.
Year Book 1919.

EDUCATIONAL

AT THE WESTERN THEOLOGICAL SEMINARY

THE WESTERN THEOLOGICAL SEMINARY has elected the Rev. Arthur Haire Forster of Trinity College, Toronto, to fill the chair of New Testament vacated by the resignation of Dr. Burton S. Easton, who goes to the General Theological Seminary.

Professor Forster won a college scholarship in classics in the University of Dublin in 1901, and in the same year also a moderatorship in classics; thereby graduating with honors. His divinity course was also taken at the University of Dublin. Since 1910 he has taught New Testament in Trinity College, Toronto, and comes to the

Western with the highest commendations concerning both scholarship and teaching ability.

This is the only change in the faculty of the institution; but Professor Theodore B. Foster being absent upon his quinquennial leave, the Rev. Frank Hudson Hallock, who has recently completed a postgraduate course, majoring in theology, will act as instructor in that department until the Christmas recess.

DR. PETERS GOES TO SEWANEE

THE REV. JOHN P. PETERS, D.D., for twenty-two years rector of St. Michael's Church, New York, has accepted the pro-

fessorship of New Testament Language and Interpretation in the University of the South, at Sewanee, Tenn. He will assume the chair at the beginning of the fall term.

ST. HELEN'S HALL, PORTLAND, ORE.

ST. HELEN'S HALL, Portland, Oregon, recently observed its fiftieth anniversary. Commencement exercises were of a suitably commemorative character, and included a pageant depicting the history of the school. St. Helen's Hall was founded by Bishop Morris in 1869, and has passed through trying years. In September, 1914, it suffered a disastrous fire, which destroyed the school building. During this past year it

has been domiciled in the old Portland Academy building, and enjoyed a record-breaking attendance and its greatest era of prosperity. There is now a demand for larger quarters, and a permanent home for this splendid school for girls is planned during the coming year. The *Oregon Churchman* issued a specially illustrated number in honor of the fiftieth anniversary.

NEW PRESIDENT OF ST. STEPHEN'S COLLEGE

THE REV. BERNARD IDDINGS BELL, who recently accepted the presidency of St. Stephen's College, Annandale, N. Y., is a native of the Mid-West, having been born in Dayton, Ohio, thirty-two years ago. He was confirmed in St. Mark's Church, Chicago, and received his education in that city, being an alumnus of the University of Chicago ('07) and of the Western Theological Seminary ('10), his bachelor's degree being given on a thesis in Christian Sociology. He was ordained deacon by the Bishop of Michigan City in 1910, and priested by the Bishop of Chicago in the same year.

The Rev. Mr. Bell was the builder and first vicar of St. Christopher's Church, Oak Park, Ill. He was Dean of St. Paul's Cathedral, Fond du Lac, from 1912 to 1917, re-



REV. BERNARD IDDINGS BELL

signing to become personal aid to the senior chaplain at the Great Lakes Naval Station. His work at the Great Lakes was most efficient and effective, and continued through the period of the war and after. Two books growing out of the war have been published by him: *Right and Wrong after the War* (Houghton Mifflin, 1918), and *The Work of the Church for Men at War* (Morehouse Publishing Co., 1919). Besides, he has written numerous articles on religious topics for the *Atlantic Monthly*, and has been a frequent contributor to *THE LIVING CHURCH*, the *Churchman*, and the *Witness*.

St. Stephen's College is the only college in the East which is under the absolute control of the Church. It has maintained this position at the cost of refusal to accept proffered gifts from the Carnegie Fund. It is the official college of the Province of New York and New Jersey, and is conducted in coöperation with the General Board of Religious Education.

DR. SLATTERY CALLED TO SUCCEED DEAN HODGES

THE BOARD of trustees of the Episcopal Theological School at Cambridge, Mass., has recommended the Rev. Dr. Charles L. Slattery, rector of Grace Church, New York City, to succeed the late Dean Hodges.

Before becoming rector of Grace Church Dr. Slattery was Dean of the Cathedral of Our Merciful Saviour, Faribault, Minn. Widely known as an authority on theological doctrines and history, Dr. Slattery is a Harvard man, class of '91, and is 51 years old. He was born in Pittsburgh, the son of the Rev. George Slattery. At one time he was a master at the Groton School.

Dr. Slattery is now at South Ashfield, Mass.

GENEVA CONFERENCE

IN SPITE of intense heat the Geneva (N. Y.) Conference met with great success this year. Bishop Olmsted and Bishop Stearly have both been present to conduct services and to make addresses. As Bishop Brent is away on his vacation he was not able to attend as had been anticipated. All departments of the Church's activities were presented and studied with much enthusiasm. One hundred and fifty registrations were re-

ceived in the first few days but many were added later.

NOTES

AT THE commencement exercises of the Bethany Home High School at Glendale, Ohio, three were graduated. A pleasing programme was given and the school song, composed by a member of the class of '17, was sung with spirit. Archdeacon Reade made the address and presented the diplomas.

OWING to her slow convalescence after illness Miss Edith Hopkins has been obliged to relinquish her position as head of the New York Training School for Deaconesses, retaining, however, her work on the faculty. Deaconesses Dahlgren and Gillespy have been asked by warden and trustees to become deaconesses-in-charge. Graduates of the school, for the last four years they have done successful work among the rural churches of Rhode Island.

WITH THE WAR COMMISSION

NEW YORK, July 14, 1919.

RETURNING CHAPLAINS

THE following chaplains have recently returned from overseas: W. Blair Roberts, E. P. Dandridge, Harley W. Smith, Red Cross Chaplain H. E. Batcheller. The Rev. H. Cowley-Carroll has returned after doing Y. M. C. A. work overseas.

Chaplain William Reese Scott has been appointed camp morale officer at Camp Meade, Md.

Chaplain Herbert S. Smith, at work at

Fort Sam Houston, Texas, has been promoted to the rank of major.

A COURTESY OF THE SEAMEN'S CHURCH INSTITUTE

The Seamen's Church Institute has placed at the disposal of the executive secretary of the War Commission a good room on the twelfth floor with a southwesterly exposure, from the windows of which ships can be seen going out of and coming into the harbor. The institute has refused to accept any remuneration for these comfortable quarters. The executive secretary is, of course, deeply grateful for this courtesy.

NEW PRESIDENT ADDRESSES THE ENGLISH CHURCH UNION

Lord Phillimore on Benediction— Trinity Ordinations Increase —Bishop of St. Albans Resigns —Other Events of Interest

The Living Church News Bureau }
London, June 20, 1919 }

GREAT interest attached to the sixtieth anniversary of the English Church Union this week, coming as it did at a time of such vital importance in the history of the Church and in circumstances such as few of us have ever known. The celebrations began on Tuesday evening with solemn evensong at St. Matthew's, Westminster, with a sermon by the Rev. M. P. Gillson, vicar of All Saints' Clifton, and on Wednesday morning the Holy Eucharist was celebrated at St. Stephen's, Gloucester Road, in the presence of a very large congregation. The sermon was preached by the wellknown vicar of All Saints', Margaret Street, the Rev. H. F. B. Mackay, who reviewed the causes for thankfulness for the work which, under God, the Union had been permitted to do for the upholding of Catholic faith and practice.

The afternoon meeting was held at the Canon Street Hotel, and quite naturally the chief interest centred in the first presi-

dential address of Lord Phillimore. No passage in his speech evoked more enthusiasm than that in which he spoke of the manner in which the bishops dealt severely with comparatively minor infractions of the law of the Church whilst leaving more flagrant infringements and omissions unchecked or only lightly censured. When, however, the new president came to a more precise definition of his own attitude, his audience was apparently not in such sympathy, and his declaration that so long as he had any authority in the counsels of the Union, support would not be given to any clergymen or congregations who adopted forms of service that were unauthorized, was received in a silence that was the more emphasized by somewhat half-hearted applause.

Graceful and eloquent tributes were rendered to the retiring president, Lord Halifax, and to Mr. H. W. Hill, the veteran secretary (still apparently in full vigor). An animated discussion took place on the present unsettlement in the minds of men on matters pertaining not only to social life but to the greater matter of religion, and various remedies were advocated. A resolution was also carried protesting against all attempts to permit Nonconformists to preach, teach, or minister in churches, or to permit women to preach, teach, or minis-

ter in the congregation; both being contrary to the common law and custom of the whole Catholic Church of Christ.

NUMEROUS TRINITY ORDINATIONS

The Trinity ordinations were far more encouraging in point of numbers than for several years past, and the first effects were seen of the demobilization of many men whose studies were interrupted when the needs of king and country were paramount. It is now becoming possible to fill to some extent the gaps in the ministry; in this connection the Ordination Test School at Knutsford is doing a great work. Four hundred candidates for holy orders are there ready to offer themselves for work in the Church, and to these young men the Archbishop of York paid an official visit on Monday last. The Archbishop told them that the Church, in her anxiety for the future, had turned to the navy and the army to replenish her resources in the way of candidates, and had not been disappointed.

His Grace referred to the vacancy in the see of Chester, in which diocese Knutsford is situated, and said this would be shortly filled by a bishop who would be heart and soul with them in that college, and would make himself a part of their common life. The Archbishop laughingly remarked that not all their curiosity, assembled and concentrated, would draw from him the slightest indication of who that bishop was likely to be. But conjecture is permissible on this matter, and the opinion is freely expressed, among those best qualified to know, that the future Bishop of Chester will be Father Frere, Superior of the Community of the Resurrection, Mirfield. Time will show.

ANOTHER BISHOP RESIGNS

Still another resignation of a bishopric! This time it is Dr. Edgar Jacob, Bishop of St. Albans, who publicly announced his intention of vacating the see in December next. The Bishop, who will reach the age of 75 in November, was appointed in May 1903, and had hoped to take part in the next Lambeth Conference. He feels, however, he is not equal to further strain, and has had to learn the doctrine of limitations.

Prior to his appointment to the bishopric, Dr. Jacob had done a great work at the large and important parish of St. Mary's, Portsea—a suburb of Portsmouth.

THE ENABLING BILL

The adjourned debate in the House of Lords on the second reading of the Enabling Bill will be resumed on Tuesday, July 1st. So large a number of peers have intimated their desire to take part that it is anticipated the discussion will continue throughout the evening, the House sitting after dinner for the purpose, and into the following day. Should the debate not have terminated then, and no Government business intervene, it will be brought to a conclusion on the Thursday.

ORGANISTS REPORT ON ARCHBISHOPS' COMMITTEE REPORTS

In accordance with the suggestion of the president of the national Union of Organists' Associations, the affiliated associations have sent in reports on the Archbishops' Committee's reports upon the Church Worship and Church Administrative Reform. These have been collated and summarized, and the opinions expressed therein favor the employment of women in choirs, are divergent as to the value of Church choral societies, condemn the formation of any Church music committees to control the music of the Church services, approve distinctly the suggestion as to congregational practices, and disapprove the "responsonal"

method of dealing with the Psalms. The associations are unanimous that no administrative reform of the Church will be satisfactory which does not specify by whom the organist is to be appointed, and under what conditions he may be asked to give up his appointment.

There are several thorny questions here, and that concerning the employment of women in choirs is bound to lead to controversy. There was, of course, the suggestion that the women-choristers should be vested in surplices. The *Church Times* points out that we may soon have them requesting to be allowed to wear copes on high days and holidays.

E. C. U. SECRETARY ON DEFENSE OF THE FAITH

Reference has already been made in this letter to Mr. H. W. Hill, the vigorous secretary of the E. C. U., and we now hear

of him in quite a new role. On Trinity Sunday evening Mr. Hill addressed the congregation at All Saints', Margaret street, at the conclusion of evensong, speaking from the pulpit on the Defence of the Faith in the Church of England. The address was a masterly review of the stirring events in the Church from the time of the Oxford Movement, and the work of the E. C. U. in maintaining the Faith. After the address, the Athanasian Creed was sung in procession. Mr. Hill is, of course, fully qualified to give addresses in church from his position as a diocesan reader in the dioceses of London and Southwark, and it may be hoped that many more such inspiring discourses may follow from him. He is deservedly popular, and a movement has been started for a testimonial in recognition of his long service for the E. C. U. and the Church generally. GEORGE PARSONS.

THE NEW YORK LETTER

New York Office of The Living Church
11 West 45th Street
New York, July 14, 1919

METROPOLITAN ASKS CONFERENCE



HIS Grace Archbishop Platon, Metropolitan of Odessa, having requested an opportunity to confer with some of the bishops and clergy of the American Church on the conditions of the Church in Russia and the promising prospects for more intimate relations between the two Churches, notices were sent out under the auspices of the American branch of the Anglican and Eastern Association for the meeting to be held at the Church Missions House on Monday, July 14th.

Bishop Darlington, as chairman of the committees of the House of Bishops and the General Convention appointed to arrange such conferences, gave his endorsement to the plan of having an advisory committee meet with the Metropolitan and other Russians, and the representatives of the Holy Synod of Greece. It is expected that this conference will make subsequent recommendations to the official committees. It is hoped that this meeting will be one of historical importance.

EVERY-NAME CAMPAIGN

More than fifty clergymen, representing parishes of the diocese outside of Manhattan, heard the aims and purposes of the Every-Name Campaign of the Church outlined by the Rev. John Brian McCormick, director of the campaign, at a conference in

the Church of the Good Shepherd, Newburgh, on July 10th. Special stress was laid by Mr. McCormick on the survey of the diocese in progress as part of the campaign, which in turn is the contribution of the diocese to the Nation-wide Campaign.

"The campaign will include an intensive study—now being made—of what has been done, is being done, and must be done by the Church in this crucial time of reconstruction. Its purpose is to make effective the leadership of the Church in the great problems confronting the world—to provide adequate ways and means to enable the Church to carry out more effectively the will of the Master."

HOSPITAL WILL BE INCORPORATED

Pending the approval of the State Board of Charities, application for the incorporation of the St. Bartholomew's Hospital and Clinic for the Diseases of the Alimentary Canal will be filed in the Supreme Court.

The organization is planned to extend work organized by the late Bishop Greer when he was rector of St. Bartholomew's parish. The clinic is to be conducted at 215 East Forty-second street. The Rev. Dr. Leighton Parks, the rector, is among the incorporators.

NOTES

On Tuesday of last week Bishop Burch visited Sea View Hospital on Staten Island and dedicated a beautiful chancel and furnishings. At this time the Bishop also confirmed four persons and made an address.

BOSTON DEBATES REVIVAL OF APOSTOLIC HEALING

Being Aroused by Mr. Hickson's Visit—A Characterization of the League of Nations—On the Use of Vacations

The Living Church News Bureau
Boston, July 14, 1919



AS America to witness a revival of apostolic healing?

This question has been uppermost in the minds and hearts of thousands of people in and near Boston this week. The question is caused by the visit to Boston of the English layman, Mr. Hick-

son, who has furnished Boston reporters in this dry season of news some of the most readable copy that could be imagined. Most of the dailies have been giving two columns each day to Mr. Hickson's healing work. Everybody knows about Mr. Hickson. Everybody can tell you exactly what he did yesterday and what he is going to do tomorrow. It's really marvellous how quickly the average man finds out what's going on.

During the past week Mr. Hickson has been at the Church of St. John the Evangelist on Bowdoin street, Boston, from 10:00 to 12:30 each day to conduct this ministry of healing. Probably over one thousand people have been personally treated by him, and several thousand have

seen him in the church and have heard him.

I entered the church as he was speaking. He looks like the sincere English business man. There was nothing oratorical about his speech. He simply told his audience that he did not heal folks. Christ would heal them. He warned some people that they must not be expecting quick results, though he said he had seen instances of instantaneous healing. He said that he was unable to say that any sickness or suffering was impossible for Christ to heal to-day. Each person in the audience was urged to pray for Mr. Hickson and to pray for the suffering congregation in the front pews of the church. Then one by one the sick and suffering were led to the communion rail where Mr. Hickson knelt and prayed with them. As he prayed he placed one hand on the head of the sufferer and the other hand on that part of the sufferer's body which was afflicted.

Perhaps I shall learn more about his method as I meet him when he goes to the Cathedral for his ministry of healing this week. This afternoon Dean Rousmaniere has invited the clergy of the diocese to meet Mr. Hickson up in the Cathedral rooms. His method of healing has nothing objectionable that I can see, and is certainly appealing to the poor as well as the rich, and the rich as well as the poor. Mr. Hickson claims nothing magnetic about the laying on of hands, for he has publicly said that the healing can come without the touch of his hands. Neither does he require any fee or any change of Churchmanship. He comes as near literally reviving the apostolic healing as I can imagine it being done—at least as I can imagine people would like to have it done. I did not see any crutches thrown away, nor did I see any miraculous cures. I am simply giving my impressions of his method. Next week I hope to write of the man. After I see him personally, I shall write what I think of him.

As he was speaking in the church last week, I saw a little four-year-old cripple in the front pew keep pointing to Mr. Hickson and trying to break away from his mother's arms to go to him. I wonder now if the tears did not once come to the Saviour's eyes as He said: "Suffer the little children to come unto me, and forbid them not."

CHARACTERIZATION OF THE LEAGUE OF NATIONS

The Rev. Francis G. Peabody, emeritus professor of Christian Ethics and Social Service in Harvard University, wrote the following letter on the editorial page of the *Herald* last week, giving what I think is the clearest expression any religious teacher has made for the League of Nations:

"There has been much talk during the war of the failure of organized religion to direct or interpret that tragic experience. 'The Churches,' a British chaplain has lately said, 'have been busily answering questions which no one at the front ever asked.' The entanglement of religious teaching in the forms and schisms of another era, the depressing competition of the sects, and the remoteness and unreality of many instructions which were urged as fundamental, have done much to obstruct or nullify the self-effacing service which many ministers of religion have so gallantly and gladly offered. We come to the end of the war, it must be confessed, with a sense that, on the whole, the opportunity offered to the Churches has not been adequately used, and that a new demonstration of vitality and power must be made if religion is to justify its right to leadership.

"By the most extraordinary coincidence, precisely this opportunity is now presented

to the Churches by the negotiations of statesmanship. The League covenant, prefixed to the treaty of peace, and now awaiting ratification, may have among its articles some dubious propositions, and even some possibility of risk to national security; but it is unquestionably the greatest document of political idealism, and the most impressive evidence of the world's desire for deliverance from the curse of war, which human history has ever recorded. Obstruction of its endorsement is to be expected from those who are concerned for nothing but their own immediate profit, or who fancy that they can save America and abandon the rest of the world to chaos. Short-sighted self-interest, partisan politics, and national provincialism are the natural enemies of magnanimous statesmanship. To persons controlled by these motives, idealism has already become a term of reproach. The modern world, they cynically urge, is no place for dreamers, but for calculations of expediency made by practical men. The view of religion is the precise opposite of all this. It holds that men walk not by sight, but by faith, that the things that are seen are temporal, and the things that are not seen are eternal. Whatever be the differences among the Churches, they unite every day in the prayer that the kingdom of God come on earth. In a sordid, selfish, shut-in world, they represent the reality and efficiency of idealism.

"Now the League covenant definitely represents this view of life. Its provisions may not be immediately realized; its programme may be amended; its responsibilities cannot be free from risk; but in a degree, without precedent or parallel, it expresses the faith of the nations in a hitherto unrealized fraternalism; the great hope that the world may be diverted from armaments and bloodshed to conciliation and peace. Of all the schemes of statesmanship which the world has seen, this is the nearest approach—one might say the only approach—to fulfilling the prayer 'Thy Kingdom Come'. Whatever, then, other people—politicians, traders, little Americans, or scoffers—may have to say of this instrument now awaiting approval, there should be no doubt in the mind of the Churches and their ministers. The course of events has thrown the destiny of the world into their hands. The horrible experience of war has compelled statesmen to attempt a scheme of political idealism. What the Churches have been praying for, with scant hope of realization, is actually, and on a vast scale, proposed to the nations of the earth. If, then, the Churches and their representatives do not accept this chance of promoting, however imperfectly, the ideals which are their chief reason for existence, it is likely to be the last chance they will have, in this generation at least, to prove that they mean what they pray."

THE USE OF VACATIONS

There is an increasing criticism against the three months' vacation by rectors of many of the big city parishes. What right has a minister to be loafing by the sea or in the mountains when his big city of working men is sweltering in crowded offices and factories? I see no reason for such a man to loaf. I see the greatest reason for men to change their work from preaching to study. The Rev. Charles E. Jackson, of Fall River, in explaining to his own parish this week the good which will come to himself and parish through "clearer thinking, finer interpretation, and truer leadership during the coming year", interprets the reason for the vacation of all ministers who are now taking their annual vacation—that is, most ministers, for I fear that there are some who loaf!

"During this coming summer many peo-

ple will try to discover the balance. They will weigh the costs, sufferings, and losses of the past few years and try to think through to the new solution which must be secured if men and women are to maintain an intellectual self-respect and a religious consecration. The great teachings of the old days, primarily the teachings of the life of the Christ, must be worked out in their application to contemporary needs and situations.

"Toward this use of the summer season the colleges and universities are now tending; many professors and students are giving the summer months for better intellectual equipment in the interests of that thought. It has long been the custom of universities to give their professors a sabbatical year; that is, one year in seven in which to deepen their acquaintance with their own subjects, freshen up their familiarity with the great objectives of their work, and thus to contribute more to the life of the college and students. While a clergyman is not altogether in the teaching profession, now and again there is a recognition of this principle of the sabbatical year. Many men in our own community have long used the summer for intensive work and have thus brought back new stimulus to their parishioners. With this in mind the vestry has very kindly voted to give me an extra month this summer. I plan to be with the family at Easton, Maryland, for the months of July and August, and trust that the generosity of the parish will show itself in clearer thinking, finer interpretation, and truer leadership during the coming year. I surely believe that these coming weeks can be put to real purpose by all of us in seeking to find in reading and recreation a truer understanding of our relationship one to another, and of our loyalty to our Master of Life, the revelation of the Living God."

WELCOME TO WEST SOMERVILLE SOLDIERS

A "welcome home" service was held on Sunday, July 6th, in St. James' Church, West Somerville, when a goodly number were present of the fifty-three from the parish who served the nation in the world war. The rector, the Rev. William H. Pettus, who was chaplain of the 27th Artillery, C. A. C., conducted the service. The Rev. Lyman Rollins, who was chaplain of the 101st Infantry, 26th Division, delivered a stirring address. After the service, the vestry met Mr. Alexander M. Hadden, a vestryman of St. Thomas' Church, New York, one of the secretaries of the Church Welcome Committee, and discussed plans to further the welcome to the service men.

RALPH M. HARPER.

BISHOP OF MICHIGAN SCORES SENATORS

URGING the fundamental importance of the League of Nations in the reconstruction of the world, Bishop Charles D. Williams, from the pulpit of St. Paul's chapel of Columbia University, New York, said:


"A senate full of pitiful palterers plays carelessly and flippantly with the one desperate hope of the war-weary masses of humanity, labels it with partisan labels, and flings it as a missile against political opponents. None of them seems capable of any motive but personal pique or partisan prejudice.

"I speak boldly of the subject in this presence, for it rises infinitely above the plane of partisanship and even of politics as ordinarily understood. It reaches the level of world statesmanship and approximates the Christian ideals. It is the nearest practical approach ever attempted toward the dreams of the prophets and seers of all ages and the vision of Christ Himself."

CHURCH FARM SCHOOL OFFERS ALTAR FLOWERS TO PARISHES

*In the Diocese of Pennsylvania—
Thus Approaching Self-Support
— Needed Organization for
Peace*

The Living Church News Bureau }
Philadelphia, July 14, 1919 }

HE Church Farm School of the diocese is up and doing. Here is a copy of a letter recently sent to all the clergy: "The Church Farm School is prepared to furnish twenty-five churches with flowers for the altar for the next four months. It will be a case of grower to the consumer, eliminating the wholesaler and the retailer; thus saving about one-half what is now paid for flowers. We can furnish any amount, but suggest two-dollar to five-dollar orders per week. For example—for two dollars we will send three dozen gladiolus; for four dollars, six dozen. etc. We will send the flowers so that they will reach the address given on Saturday morning.

"These flowers are grown by the boys in their course in floriculture and we take this means of selling the flowers to help pay our expenses.

"The flowers will be according to the season, gladiolus, dahlias, asters, chrysanthemums, and a few other varieties."

The Rev. Charles W. Shreiner is in charge of the school, living on the grounds at Glen Loch, and this is one evidence of its flourishing condition under his leadership.

The best description of the progress and work of the school is found in the words of Bishop Garland:

"The Church Farm School has had a very successful year as far as its administration and the progress of the work is concerned. If the trustees could only have sufficient financial assistance to pay the mortgage indebtedness and erect proper buildings they feel confident that the school would soon approach a self-supporting basis. The second class was admitted this spring, coming from various parishes in the city. All boys are received for the first year as probationers and if they respond to the training of the school are entered as permanent students until they graduate. The members of the class admitted last spring have now started training for their various trades: farming, horticulture, carpentry, cabinetmaking, and engineering. Two dormitories have been built during the year, and it is hoped that another will be erected this coming summer, as well as a machine shop and a house for the head master.

"The school has now under cultivation more than three hundred acres of ground and hopes that from the crops and stock much of the overhead charge for this year will be provided. The outdoor life of the boys, though helpful in many ways, is most marked in their physical condition. Visitors to the school are always welcome, as the work must be seen to be truly appreciated."

The school is on the Lincoln Highway, adjoining St. Paul's Church, Glenloch, Chester county, where ten of the boys were presented for Confirmation on the first Sunday in June. Pledges are needed toward overhead charges and scholarships.

ORGANIZATION FOR PEACE

"In America we try to overcome the inequality between the classes by a process of leveling upward. In the Russian revolution

they attempted the reverse; they tried to level all of the people down to the scale of the peasant class."


This was the declaration of the Rev. E. L. Sanford, rector of St. Mark's Church, Honeybrook, who spoke at the tenth weekly open-air service on the site of the proposed Cathedral.

"The American public school is one of our most effective agents for leveling upward the differences between classes.

THE CHICAGO LETTER

The Living Church News Bureau }
Chicago, July 1, 1919 }

DAUGHTERS OF THE KING

NEW chapter of the Daughters of the King has been organized at St. Ann's Mission (Rev. T. M. Baxter, priest in charge). It is expected that the chapter at St. Bartholomew's, Englewood, will be reorganized in the fall. The Rev. E. L. Roland, rector of St. Bartholomew's, has written a timely message for the order which has been printed for circulation in the diocese. In it he says:

"DAUGHTERS OF THE KING—the very name itself is a clarion call to service. What daughter does not love to serve? What King does not demand service?

"When, since the Kingdom was established, can we find a time for greater need for loyal service or greater opportunity to show our love and devotion?

"When the Kingdom is in danger—then the King calls for help. The *loyal ones* respond.

"The Kingdom is in danger. The King is calling you—*His daughters*—to help.

"Are you loyal? Will you respond? You have already enlisted. Did you mean it?

"The Kingdom of Heaven on earth, which is the Church, the Body of Christ, is threatened from within—the deadliest kind of danger. It is like bolshevism in our own nation.

"That which threatens is: *Indifference, lack of conviction, lack of faith, lack of loyalty* to the historic teaching of the Church.

"The parish priest finds it difficult to secure consecrated workers, that the work of the Kingdom may progress.

"More than ever before, his time is drained to the last minute, and still there is not time to care for the sick, the stranger, the afflicted.

"Still there is not enough time to teach all who need instruction, to look up those missing from the Church school and the choirs.

"The Divine Command was: 'Go ye into all the world.'

"We cannot expect the world to come to us.

"Never did the world need the Gospel of the Kingdom more than it needs it to-day.

"Never was there more need for clear, definite, loyal exemplification of the Faith once delivered than there is now.

"We not only need *precept*—we need *example*.

"By their fruits ye shall know them." The world has a right to look for godly, loyal, consecrated lives from those professing the Christian religion."

"To-day we stand with but one task accomplished—that of making the world safe for democracy; the duty now lying before us is to make democracy safe to be given to the world. A truly democratic nation is one which acts alone by the will of the people. The danger facing Americans is that instead of thinking for ourselves we may be tempted to follow the rabid howlings of the demagogues in our midst. To-day we are in need of leaders and adequate leadership, and we have not had time to develop them. Now, however, conscious of the need, we should organize for peace with as great speed as back in the uncertain days of 1917 we acted in preparation for war."

EDWIN S. LANE.

THANKSGIVING FOR PEACE

A notable service of thanksgiving for peace, was held at old St. James' Church on Sunday morning, June 29th. The procession formed in the parish house and marched through the front entrance of the church in the following order: Trumpeters, crucifer, the choir flag, the choir, the American, British, French, Belgian, Italian, Greek, Brazilian, and Japanese flags; the British Consul-General, the Consul of France, the Consul-General of Greece, the Acting Consul of Japan, the Consul of Belgium, the Vice-Consul of Brazil, military and naval officers, the clergy.

The service was morning prayer, and included the singing of *America*, *The Star-Spangled Banner*, and *The Battle Hymn of the Republic*. In the absence of the rector, the curate, the Rev. Frederick L. Gratiot, read the service, and made the address.

H. B. GWYN.

DEVELOPMENT OF THE NATION-WIDE CAMPAIGN

AT A MEETING of the executive committee of the Nation-wide Campaign held on July 2nd, at the Church Missions House, New York, it was reported that 83 of the 87 dioceses and districts in the United States had lined up behind the campaign in some measure, some of them only to the extent of getting a survey. The committee authorized the statement that in 76 of the dioceses and districts there is someone responsible for the survey which is to underlie the budget presented to the General Convention.

"Never in the history of the Board of Missions," the statement adds, "has an idea conceived by the Board and submitted to the Church received such a unanimous endorsement of the clergy and laity."

Five meetings have been held recently in New England in the interest of the campaign; at an enthusiastic conference in Atlanta representatives of several southern dioceses were present; numerous meetings have been held in the diocese of Michigan City, in several states of the Sixth Province, and in the dioceses of Texas and West Texas. Seventy-nine speakers are enlisted for the field work of the campaign.

The Rev. Dr. William H. Milton, in charge of the department of publications, has under way a series of questions and answers folders for general circulation. In a short time he will have completed outlines for sermons and addresses.

A conference between the executive and general committee of the Every-Name and Nation-wide Campaigns in the diocese of New York and representatives of the three federal boards of the Church, was held

on July 2nd in Trinity Church House. Bishop Lloyd described the campaign as the "Challenge of the Hour". Dr. William E. Gardner told how the Campaign must awaken the Church to the vital need of religious education. The Rev. Charles E. Hutchinson, speaking for the Joint Commission on Social Service, urged greater interest by the Church in legislation. "Getting into politics is not a bad thing for the Church, if it gets in on the right side." He told how a certain bill in the New Jersey legislature, which became a law, was known as "the bishops' bill," because it was sponsored by the Episcopal and Roman Catholic bishops of the state.

On July 3rd Bishop Hunting returned to his home from a speaking tour in behalf of the Campaign in Utah, Montana, Washington, Oregon, and California. At Sacramento there was a clergyman who drove 800 miles in an automobile to be present.

One of the interesting added features of the Racine Conference was the presentation of the programme of the Nation-wide Campaign by the Rev. Dr. Henry Harrison Hadley.

"This campaign," said Dr. Hadley, "is an attempt to face squarely for the first time the condition, the vision, and the needs in men, women, and money of the Episcopal Church—what she has and has not, her task, and what will be required of her to meet it. And then the most important question, whether the members of the Episcopal Church are ready to perform it.

"The campaign is primarily one of information, inspiration, and vision. Last of all, for the purpose of raising money, for in this, as in all else, money expresses character.

"In most dioceses diocesan committees of laymen have been formed to direct similar committees in each parish where a complete survey is being made, involving the budget of the parish, its various spiritual and institutional activities, particularly the problems it is about to face in these days of reconstruction, and what workers and money will be necessary. In every city the Church will face the peculiar needs of that community along the lines in which the Church can take leadership or inspire it. Surveys of each parish and diocese, after having been prepared by experts, are to be in the central office. New York, by August 1st, so that the general compilation of all surveys can be made in time to be presented in the form of a budget to the General Convention, where the whole subject will be considered."

Dr. Hadley told of the enthusiasm with which leading laymen had entered the campaign. He cited the case of a leading business man of Utica, who had made arrangements to withdraw temporarily from his business to give his whole time as chairman of the campaign committee in the diocese.

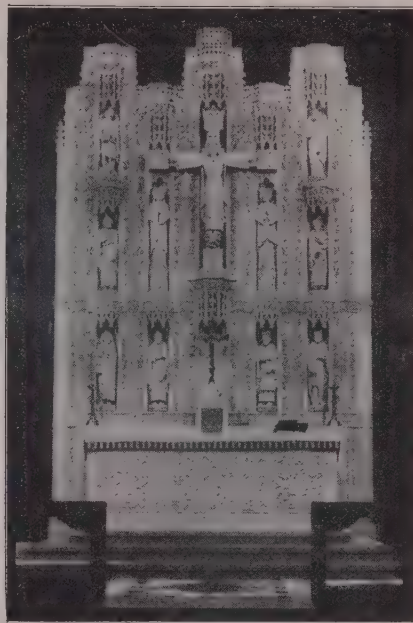
"It is the intention," said Dr. Hadley, "to secure throughout the whole Church men of large affairs who will give their time to the campaign just as the dollar-a-year men gave to the government. During the war among the four-minute men were thousands of Episcopalians. These with their training and ability will be called upon to contribute their time and speaking ability to this campaign."

ALTAR AT SHARON, PA.

BISHOP ISRAEL recently consecrated a beautiful marble altar lately installed in St. John's Church, Sharon, Pa. (Ven. Edward J. Owen, rector). The altar and reredos are one of the most ornate in this section of the country. The altar is elaborated with three

great squares of conventionalized rose trees; and the grapevine and wheat symbolical of the sacrament. The border of the tabernacle is ornamented with the passion flower and the tabernacle door is of chased bronze.

The reredos (the great background for the altar in Winchester Cathedral may be called the inspiration for this work) is decorated with the grapevine and is relieved by five vertical divisions with niches and canopies in which are sculptured representations of the saints. The great central motif is the Cross. At the front of the Cross is placed a regnant figure of our Lord vested in alb, stole, and cope, with a crown,



ALTAR AND REREDOS, ST. JOHN'S CHURCH, SHARON, PA.

indicating His royal dignity as the Great High Priest of the Church.

On the retablo of the Altar is incised the following inscription:

"To the Glory of God
and in Loving Memory of
FLORENCE PHILLIPS OWSLEY,
1893-1916."

The donors are the devoted father and mother, Mr. and Mrs. John C. Owsley. The designers are Cram & Ferguson, Boston, Mass.

CONVOCATION OF WYOMING

BUSINESS of unusual importance was transacted at the annual convocation of the missionary district of Wyoming held at the Cathedral at Laramie from June 20th to 23rd, with the Bishop presiding. About fifty delegates and clergy attended.

A new plan for convocation includes a mass meeting on the second day each year. Special efforts will be made to have delegates from all parts of the state attend at least this one session. Because of the growth of the Church in Wyoming, it is the belief of Bishop Thomas that new methods should be adopted in the annual sessions. Under the new plan the entire second day will be devoted to addresses and discussions open to all delegates and invited visitors.

One of the biggest surprises of convocation, at least as far as Bishop Thomas was concerned, was the presentation of \$10,000 raised by the clergy and laity as the nucleus of an episcopate fund, by which Wyoming may be made an independent diocese. It is estimated that the fund must contain at

least \$100,000 before this can be done. The raising of the money was unknown to the Bishop, who was at a loss to answer for a few moments.

A resolution was adopted by which all reports of organizations must be submitted to the secretary of the diocese by February 1st each year. These will be printed and sent to each clergyman, who will be required to submit them to the convocation delegates. If any changes are desired, the delegates may request that they be made when the matter comes up.

Another resolution changed the Church year to coincide with the kalendar year.

Delegates and clergy met at the Cathedral for the opening session on Friday, June 23rd, to attend Holy Communion and hear the convocation sermon by Bishop Thomas. Following this came a roll call of the clergy and appointments to committees. In the afternoon the convocation was organized, with Bishop Thomas as president and the Rev. Guy Kagey as secretary.

The Rev. Fred Ingley, of St. Mark's parish, Denver, Colo., outlined the needs of religious education and also gave valuable practical suggestions. Mr. Ingley declared that the next step the public schools must take is the training of the conscience, which the schools must place above the training of the mind.

The annual report of Bishop Thomas followed the address by Mr. Ingley. While the congregation stood, the Bishop read the names of those who had fallen after leaving Wyoming to serve their country and flag.

In the evening a reception tendered the visiting clergy and delegates by the members of the Cathedral parish was held in the basement.

The sessions on Saturday opened with the Holy Communion, the Rev. Allan Chambers being celebrant. The day was devoted to business. Just before closing the day's session the Bishop was presented with the check for \$10,000.

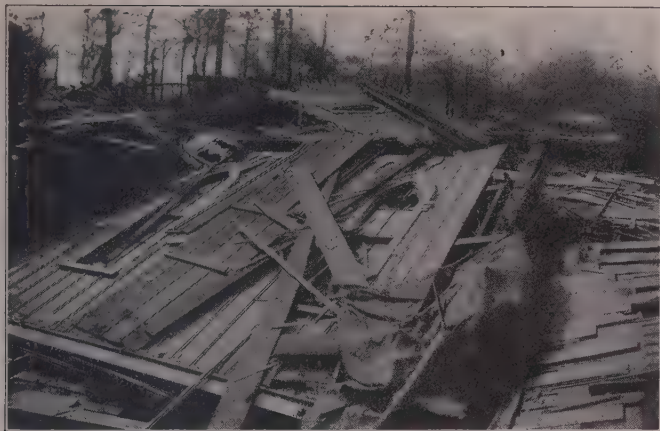
Sunday's service at 11 o'clock included the ordination of the Rev. Frederick Wissenbach to the diaconate by Bishop Thomas. The Bishop also acted as celebrant in the Eucharist. The sermon was preached by Dean Tancock of Omaha. In the afternoon, following evensong, a general discussion was held on religious education. The evening closed with an address on missions by the Rev. Franklin J. Clark.

Closing sessions were held on Monday, ending with a banquet given by the women of the Cathedral guilds to delegates and clergy. In honor of the fiftieth anniversary of the founding of the district and the tenth anniversary of the consecration of Bishop Thomas, as well as his own birthday, he was presented with a huge birthday cake bearing fifty candles.

At the invitation of Dean Rowland R. Philbrook, Rawlins was selected for the next place of convocation. The sessions will be held in July instead of June.

The eighth annual meeting of the House of Churchwomen of the district was held in connection with convocation. The house met jointly with convocation to hear the address on Religious Education by the Rev. Fred Ingley. Addresses on the Woman's Auxiliary, War Work in New York, and the Missionary Campaign featured the programme on Saturday afternoon.

On Monday afternoon Mrs. Elizabeth Corse told of the work of the Cathedral Home at Laramie, the only orphanage in the state, where a new building is being considered. Mrs. Corse told of the needs of the home in the way of equipment. Work among the Indians also was explained by Mrs. Belknap Nash.



THE PRESENT ST. JAMES' CHURCH, FERGUS FALLS, MINN.
After the storm of June 23rd. No tornado insurance

THE TORNADO AT FERGUS FALLS

THE REV. S. J. HEDELUND, rector of St. James' Church, Fergus Falls, Minn., adds the following to the first news of the complete destruction of the church by the tornado of June 22nd:

"The altar was smashed, the pipe organ a mass of wreckage, the bell is in the lake, the top just appearing over the surface near the shore. I salvaged the Communion service Monday morning, and, little by little, the altar cross, the missal stand, the processional cross, the little candlesticks, the large candlesticks, one badly damaged, the silver alms basin, and most of the hangings badly water-soaked and covered with mud and plastering. The wreckage is indescribable except to those who have seen the effects of a tornado. There is not a business block that remains untouched, in all stages of damage, some just ruins. . . .

"With others I worked feverishly to render immediate needs. I saw dead lying on the streets, others badly wounded, and, in one of the worst devastated sections of the city, people asking for the whereabouts of relatives. Gradually I found that our own people generally had escaped with only bruises, though with much property loss. Many people were at the lakes or the loss of life would have been much greater. . . . As far as I know only one of our members lost his life, Mr. A. Brandenburg, who went into the Grand Hotel on the way home to escape the storm. A Mrs. Billingsby, a stranger from New York, and a communicant of the Church, was at the services that morning and was among the victims."

Mr. Hedelund was to have gone to Moorhead for an evening service but remained at home because of the threatening appearance

of the storm. The train he was to have taken was swept off the tracks by the cyclone about four miles out of town, but no one was killed.

The parish will probably find it necessary to close its church in consequence of the great losses the community suffered. It is felt that homes must be rebuilt first, and some of these will not be replaced before next year. Mr. Hedelund, the rector, has been head of the deanery for the last six years, is assistant secretary of the diocese, and has been twice elected an alternate deputy to General Convention.

SOUTH CAROLINA COLORED CHURCHMEN IN COUNCIL

THE TENTH annual council of colored Churchmen in the diocese of South Carolina met in St. Augustine's Church, Sumner county, on June 25th and 26th. The Bishop being unavoidably absent, Archdeacon Baskervill read the address to the council, and the Holy Communion was celebrated by the Rt. Rev. Henry B. Delany, D.D. Immediately after this service the council was organized with the Bishop Suffragan presiding. The Rev. St. J. A. Simpkins and Mr. P. J. Lindau were reelected secretary and treasurer of the council. A resolution in regard to Bishop Guerry's absence was wired him at Sewanee.

On June 24th the executive committee met and considered an increase in salaries of the missionaries and teachers of the colored work in the diocese. They were given a small increase—too small for the missionaries to live on, but showing that the Church is partially realizing the difficulties under which they are laboring who have

even themselves to her work. This is the first increase in salary granted by the Church in the last fifteen years.

The Rev. J. B. Elliott delivered an address of welcome and was responded to by Bishop Delany.

Archdeacon Baskervill read his annual address. While it did not contain a summary of statistics, it covered a large field and showed progress in every department. The Archdeacon made some recommendations, all but one of which were adopted.

Dr. C. W. Birnie addressed the council on Health Conditions and Needs. Dr. Birnie is a master on the conditions of health and made a very impressive address.

The Church and the Returning Soldier was discussed by the Rev. E. S. Willett and the Rev. Wm. C. Perry, and a sermon was preached by the Rev. St. J. A. Simpkins.

The council reconvened on Thursday morning, the Suffragan presiding. The Archdeacon spoke on the apportionment and urged increase, whereupon each church voted an increase of from two to ten dollars.

Prof. R. S. Wilkinson addressed the council on Rural Schools and Needs.

The World's Need of the Gospel was strongly presented by the Rev. J. R. Jones, Scotland Harris, and the Rev. St. J. A. Simpkins.

The public meeting of the Woman's Auxiliary was held on Thursday. Their reports showed increase in actual work done and money raised almost double that of any previous year.

At the evening social meeting the Rev. Geo. E. Howell discussed The Importance of Substantial Increase in Parochial and Missionary Giving.

The council showed that the parishes and missions are making steady advance. More money is being paid on ministers' salaries now than at any other time and all are now planning to offer an increase in salaries. Council dues were the largest ever sent up and the apportionment was surprisingly large.

DEATH OF CHAPLAIN H. A. BROWN

LIEUT. COLONEL HENRY A. BROWN, chaplain U. S. A. retired, and canonically connected with the diocese of Southern Florida, died at Baltimore Maryland, on June 29th. The Rev. Wm. Tayloe Snyder officiated at the burial, which was held at Arlington National Cemetery, Washington.

Chaplain Brown for many years was stationed at Washington Barracks and at Fort Meyer. Throughout the Spanish War, he was chaplain of the famous "Rough Riders", under Colonel Roosevelt, who, in one of his books, speaks in highest terms of Chaplain Brown's work.

Chaplain Brown is the only chaplain to attain the rank of lieutenant colonel, which was conferred on him by Congress upon his retirement in recognition of distinguished services.

In August, 1918, Chaplain Brown became commandant of the Chaplains' Training School at Camp Zachary Taylor, where he continued duty until the school was closed after the armistice.

DEATH OF CHAPLAIN O'DOWD

FLYING WITH an aviation officer near Little Rock, Ark., on July 11th, Chaplain D. H. O'Dowd of Brooklyn was killed in a fall when two aeroplanes collided. His companion also was killed, but although the second machine also fell, its occupants were uninjured.

The Rev. Dennis Herbert O'Dowd, chaplain, was a priest of the diocese of Long Island, and formerly rector of the Church



LAKE IN FRONT OF ST. JAMES' CHURCH, FERGUS FALLS, MINN.
The church bell was salvaged from this water

of the Ascension, Rockville Centre. He was an alumnus of the University of New York and of the General Theological Seminary, receiving his orders at the hands of Bishop Greer in 1907 and 1908.

Bishop Winchester of Arkansas writes of him:

"The death of Chaplain D. H. O'Dowd near Little Rock in an aeroplane collision on the 11th instant is a great loss to Arkansas and a personal sorrow to me. Chaplain O'Dowd had endeared himself to officers and men in Camp Pike, as well as to the clergy and laity of Little Rock with whom he came in contact. He was a gallant soldier, a faithful priest, a loyal patriot—standing always for high ideals in Church and State. The Church War Commission, at my request, gave him an automobile which he used to great advantage in his work at the camp and in Little Rock. Two weeks ago I heard him preach a beautiful sermon: 'Let this mind be in you which was also in Christ Jesus.' It was from the viewpoint of a soldier exposed to temptation. His practical thought held the attention of his audience, and his manly bearing in uniform, handsome and spirited, added to the earnestness and logic of his discourse.

"Chaplain O'Dowd has, indeed, done a splendid work in the army and greatly advanced the interest of the Church. I am grieved to think of the loss to us in Arkansas—I had counted upon him as my strong co-worker and adviser until complete demobilization takes place. God has called the good soldier to higher service and he comes within the scope of the glorious text: 'They that turn many to righteousness shall shine as the firmament and as the stars forever and ever.'"

DEATH OF REV. R. W. NICKEL

THE DIOCESE of Central New York lost another of its younger and valued clergy when the Rev. Rudolph William Nickel died of apoplexy on the morning of July 8th. There had been no reason to suppose that he was not in his usual good health until the moment he was found dead in his study. The burial office was said on Friday, July 13th, by the Dean of the district, the Very Rev. Henry C. Staunton, assisted by the Rev. Wilson E. Tanner, and a requiem was offered by the Rt. Rev. Charles Fiske, D.D., assisted by the Rev. Dr. Karl Schwartz, epistoler, and the Rev. T. J. Dewees, gospeller. Prayers for the departed were said at the casket by the Bishop, and the casket was censed. Interment was made in the parish cemetery, Bishop Fiske officiating. Fourteen of the clergy were present, six acting as bearers.

The Rev. Mr. Nickel was born in Bohemia, and prepared in Rome, Italy, for the priesthood of the Roman Catholic Church, receiving holy orders in 1897 and 1898 from the Cardinal Vicar of Rome. After serving several parishes of the Roman Church in this country, chiefly in Wisconsin, he conformed to the Protestant Episcopal Church in 1909; and, after brief periods in charge of parishes in Michigan and Pennsylvania, was elected rector of St. Peter's, Bainbridge, with care of St. Anne's, Afton, in 1914, which position he filled ably and acceptably until his death. He was a man of vigorous mind and genial ways and was held in respect and honor by his people and the clergy. He left a widow and three small children.

MEMORIALS AND GIFTS

A BRASS altar rail has been presented to St. Paul's Church, Bloomsburg, Pa., by Mr. William F. Sterling in memory of his wife, a communicant of that parish. It was

made by Gorham and was dedicated on Sunday, July 6th.

A MEMORIAL TABLET was recently placed in the Chapel of Our Saviour in the building of the Seamen's Church Institute, New York City. Its inscription reads:

"To the Glory of God
and in Loving Memory of
the Rev. ISAAC MAGUIRE, Chaplain 1872-1892.
Born June 22, 1838.
Died July 29, 1909.

"My heart is fixed, O God, my heart is fixed."

From this text Mr. Maguire preached his first sermon—and also his last.

A FINE oak pulpit was blessed in St. Ann's Church, Chicago (Rev. T. M. Baxter, priest in charge), on St. Peter's Day, in memory of Lorne N. Gustafson, for seven years president of St. Ann's Acolyte Guild. The pulpit was the gift of St. Ann's people. It bears the following inscription:

"In loving memory of
LORNE N. GUSTAFSON
17th Company, 5th Regiment, U. S. M. C.
Killed in action, November 1st, 1918.
Age 19.
"Faithful unto death".
R. I. P."

ALBANY

RICHARD H. NELSON, D.D., Bishop

Archdeaconry—Parish Enterprise

THE ARCHDEACONRY of ALBANY met in St. Andrew's Church, Scotia, on June 17th and 18th. The first service was held on Tuesday, consisting of evening prayer and sermon by the Rev. Thomas L. Cole. The service was read by Archdeacon Brooks, assisted by the rector, the Rev. Frederick Swindlehurst. The Holy Communion was administered the following morning in St. George's Church, Schenectady, the mother parish of Schenectady and vicinity, by the rector, the Rev. B. W. Rogers Tayler, D.D. At 10:00 o'clock, the archdeaconry assembled in St. Andrew's Church to hear reports by ministers in charge of missions or parishes receiving financial aid. Arrangements were made, whereby the Rev. P. McDonald Bleeker of Ashland is to have a Ford car in the near future, the Rev. Dr. Tayler being made chairman of a committee to secure funds. Interesting reports were read by a number of missionaries and the Rev. James A. G. Tappe and the Rev. George Carleton Wadsworth of the Troy archdeaconry were asked to speak on two mission fields of which they had personal knowledge. In the afternoon the archdeaconry assembled to listen to a practical and scholarly address by the Rev. James S. Kittell, D.D., minister of the First Reformed Church of Albany, An Appeal for Christian Unity. Discussion followed. The archdeaconry then adjourned to meet at the call of the Archdeacon.

THE VESTRY of St. John's Church, Cohoes (Rev. Ernest J. Hopper, rector), has given unanimous permission to the men's club of the church to construct a bowling alley underneath the parish house. The club also becomes responsible for maintenance of the alley, which will be no inconsiderable item. Shower baths and recreation and rest rooms will be added, so that it will be necessary entirely to reconstruct the basement. Nearly \$1,000 has been subscribed and at the vestry meeting the only member absent sent his check for \$250. This gentleman will also give the use of a concrete mixer as soon as operations begin. It is expected that much of the work will be done by the men themselves Saturday afternoons and after working hours. It is hoped the work may be completed in time for the Churchman's League meeting early in October.

THE SENIOR and junior chapters of the

Brotherhood of St. Andrew of St. John's Church are planning to hold a corporate Communion service for all the men of the parish on Sunday morning, July 20th. The senior chapter of thirty-two men, all of whom are under forty years of age, will be admitted at this service. A committee from the men's club will serve breakfast in the parish house immediately afterward, and it is hoped every confirmed man in Cohoes may be reached at this time. The junior chapter will be admitted later.

A DWELLING HOUSE has been purchased by the Rev. Charles B. Alford for parish purposes at Chestertown. When the property has been fully paid for it will be deeded to the diocesan authorities; but for the present Mr. Alford has assumed personal responsibility for its maintenance and upkeep. It is being used by the men of the village as a club house.

THE VESTRY of St. Paul's Church, Greenwich (Rev. Edwin A. Hall, priest in charge), have released \$100 of their annual missionary stipend, and hope shortly to become quite independent of diocesan aid, when the combined parishes of St. Paul's, Greenwich, and St. James', Fort Edward, will become a self-sustaining field. A memorial window was recently unveiled at Fort Edward.

THE CHURCH of THE MESSIAH, Rensselaer (Rev. John Johnson, rector), is about to relinquish all missionary aid. As there is no stipend granted to St. Giles' Church, Castleton to which Mr. Johnson also ministers, we shall have shortly another self-supporting field in the Troy archdeaconry. If the time ever comes when it is possible to consolidate the two churches in Rensselaer, we shall have every reason to congratulate ourselves, as the community is not large enough for two churches. The Rev. Mr. Johnson is now in residence in the reconstructed rectory.

WHEN THE Rev. Robert Coolidge Master-ton took charge of Grace Church, Jonesville, last autumn, the church had been closed for some time. By faithful work Mr. Masterton has been able to get nearly all the people back and the average attendance is unusually large. He drives over from his parish at Burnt Hills every Sunday afternoon, giving a Sunday school service, followed by evening prayer and sermon. Considering the small population, the outlook is very encouraging.

THE REV. JAMES A. G. TAPPE, rector of St. Luke's Church, Mechanicville, has taken charge of St. George's Mission, Clifton Park, driving over every Sunday afternoon in his car. The attendance has been large, the hall in which services are held frequently overflowing. Land has been purchased and a concrete foundation for a church built; but so far there are not sufficient funds to warrant completion of the building.

THE RECTOR of Bethesda Church, Saratoga Springs, the Rev. Irving G. Rouillard, recently learned that a committee had raised over \$1,200 to provide him with an automobile. He has himself added one third more to this sum and the purchase of a Dodge coupe model has been arranged with a local agency. By mutual agreement in case of re-sale or conversion of the car a proportionate interest shall belong to vestry and rector in accordance with the investment of each. The rector will share part of the cost of maintenance as an offset to some personal use.

ST. JOHN'S CHURCH, Massena Springs, has become independent. Under the able administration of the Rev. Howard W. Crydenwise, who recently resigned, the church has been placed on a firm financial basis.

TO PUT A church on logs and roll it nearly two miles is being considered in Ames, where our church building is so far away from the State College as largely to lose its usefulness. Architects who have examined the building, however, say that because of

its composition—it is built of stucco—the rolling process is bound to be disastrous. The church is open only for a few hours on Sunday afternoons. There is no resident rector and Church students only occasionally see the missionary, who comes twenty miles for Sunday afternoon service. But now through the Nation-wide Campaign it is hoped to construct a new church on the best possible site near the college grounds. Iowa State College as an educational center cannot be overvalued. The student body averages 3,700; the faculty 292. Most of the students are Iowans but two-thirds of the states were represented last year. The college is known the world over as one of the best agricultural and engineering schools. The Chinese government sends its students there to study engineering. The church closed now is valued at \$3,000 and the lot upon which it stands at \$2,000. These could be sold and \$5,000 would insure a beginning for real effort. The Church through loyal support of the Nation-wide Campaign can raise that money and hopes to do so.

ST. PAUL'S CHURCH, Council Bluffs (Rev. Wilford Ernst Mann, rector), has purchased a large residence property adjoining the rectory grounds and will remodel it as a home for working girls. While Church girls will receive the preference, any girl seeking permanent lodgings will be accommodated when possible, regardless of her Church relation. The house is planned to accommodate ten or eleven girls with their house mother. One of the parishioners has pledged complete furnishings for the house and others have promised permanent and generous support. This plan will not hinder the later erection of a proposed parish house but both buildings will be erected without incurring debt.

THE THIRD annual conference for religious workers was held from June 17th to June 28th at the State University of Iowa, Iowa City, under the auspices of the extension department of the University. Courses of lectures were given by Dr. William J. Kerby, of the Roman Catholic University at Washington, D. C., by Dr. Charles Foster Kent and Dr. Luther Allan Weigle, of the Yale School of Religion, and by six members of the faculty of the University of Iowa. The conference was very much worth while for those who attended. The Church clergy of Iowa, if they were to attend at least a part of the conference each year, would get some idea of the types of religion which students from Church families meet in university circles. It would also put them in touch with the trend of thought in fields pertaining to their work especially in theology and sociology. The writer's impression is that undue emphasis is laid upon the social side of religion in educational circles, and that theology is being crowded out of the average professor's religion entirely. Our so-called thinkers are not philosophers any more but psychologists; and in most cases, to quote "Mr. Quid", their "Cosmos is all Ego". The fundamentals of the Christian religion are being set aside as incapable of "scientific" investigation and therefore incredible. Nevertheless, the extension department of the University is to be commended for arranging these conferences, which deserve the interest of clergy and Churchpeople.

IN COMPLIANCE with a resolution passed at the last diocesan convention, Bishop Morrison has sent a letter to the wardens and vestries of all parishes and missions recommending that the salaries of the clergy be increased at least ten per cent. to meet the increased cost of living. The diocesan Board of Missions was authorized to increase the apportionment for diocesan mis-

sions eight per cent., the amount so raised to be used to increase the amounts paid to the missionary clergy. Action is being taken by the parishes. St. Paul's, Council Bluffs, and St. Mark's, Des Moines, have made a ten per cent. increase in the salary of their clergy.

A CONFERENCE of clergy and prominent laymen was held in the crypt of St. Paul's Church, Des Moines, on June 30th, in the interest of the Nation-wide Campaign. Bishop Longley was unable to be present and the Very Rev. Marmaduke Hare, Dean of Trinity Cathedral, Davenport, presided. The Very Rev. E. B. Woodruff, Dean of Calvary Cathedral, Sioux Falls, South Dakota, addressed the conference, presenting the plan and answering questions. Every effort will be put forth to complete the diocesan survey by August 1st.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Large Damages for Mr. Melish—Summer Services

A VERDICT for \$48,000 recently awarded by a jury to the Rev. John Howard Melish for damages sustained two years ago when

he fell through an unguarded opening on an elevated railroad stairway, has been reduced to \$30,000 by Justice Kapper on application of the defendant. The Justice gave his opinion that the damages awarded were excessive inasmuch as the injuries sustained by Mr. Melish were not such as to prevent his following his vocation. The accident incapacitated Mr. Melish entirely for about six months, cost him some \$2,000 expense, has left him with a shortened right leg and a noticeable limp, and also with an impairment of the use of his right hand. The culpability of the company was clearly shown.

THE SCHEDULE of services for the summer at the Sea Gate Chapel has been published, and as usual it includes the names of several of the Church clergy. The Rev. Geo. F. Bambach will officiate two Sundays, the Rev. Charles A. Brown two, and Archdeacon Webb three. The chapel is located in the residential neighborhood known as Sea Gate, at the extreme west end of Coney Island.

TWO OF THE Long Island clergy took part in a community service held at Floral Park on Sunday, July 6th. An inspiring address



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was given by the Rev. Richard D. Pope, recently returned from overseas, and the Rev. G. Wharton McMullin read Lincoln's Gettysburg address, commenting briefly upon its appropriateness.

LOS ANGELES
Jos. H. JOHNSON, D.D., Bishop
Parish Festival—Summer Conference—Convocation of Los Angeles

THE ANNUAL parish festival of Christ Church, Ontario, was held on June 26th, the octave of Corpus Christi. The Rev. Irving Spencer was preacher at the service of preparation on the eve. The day itself began with Eucharists at the two altars of the church, taken by different visiting clergy. The principal service was a solemn procession and high celebration of the Holy Eucharist, the Rev. L. S. Shermer being celebrant, the Rev. Neal Dodd, deacon the Rev. Irving Spencer, sub-deacon. The preacher was the Rev. C. Rankin Barnes; and the Rev. Richard H. Gushee, rector of the parish, acted as master of ceremonies.

THE ANNUAL summer conference for Church school workers, held under the auspices of the Board of Christian Education of the diocese, met at the Church of St. Augustine-by-the-Sea, Santa Monica, on July 1st and 2nd. The two days were devoted to discussion of Attendance. The Rev. Ray O. Miller spoke the first day upon The Problem of Small Proportionate Attendance. and was followed by the Rev. George Davidson, D.D., in Some Methods of Increasing and Holding Members. On the second day the speakers were the Rev. Robert L. Windsor on A Constructive Outlook, and the Rev. Robert B. Gooden in a plea for an educational secretary for the diocese. About 150 delegates were in attendance, and many joined in the discussions which followed each topic.

IN CLOSE CONNECTION with this conference the summer meeting of the convocation of Los Angeles was held in the same church on July 3rd. This opened with the Holy Eucharist, the celebrant being the Rev. A. G. H. Bode, rural Dean, who later presided over the business sessions. The morning was devoted to reports from mission stations, that of the Rev. Robert Renison, general missionary, being peculiarly interesting. The Rev. John M. Yamazaki, priest in charge of St. Mary's Japanese Mission, Los Angeles, spoke with such simple eloquence of the need of a Japanese Bible woman to aid him that steps were immediately taken which will practically insure her support. The afternoon's programme included a survey of the needs of the convocation led by Rural Dean Bode, and an address on Church Advertising by the Rev. A. F. Randall.

ON THE evening of July 3rd, the Rev. J. Arthur Evans, who recently resigned the rectorship of St. Stephen's Church, Hollywood, was surprised by a visit from the vestry in a body. On behalf of the parish they presented him with a beautiful Swiss watch bearing the inscription:

"To the Rev. J. ARTHUR EVANS,
in grateful appreciation of
fifteen years of faithful work
as rector of St. Stephen's Church."
To Mrs. Evans, who greatly assisted in the Church school, the congregation gave a mahogany tea-table.

OREGON
W. T. SUMNER, D.D., Bishop
Two Portland Missions
ST. PHILIP'S MISSION, Portland, is the center of an important work recently established among the colored people by Arc-

deacon Chambers. A store room was rented, partitioned off, and furnished to make a very attractive chapel and a commodious room for guild meetings and social events.
ST. ANDREW'S MISSION, Portland, has just completed payment of over \$500 indebtedness, through the energetic efforts of the guild, which served weekly luncheons as a means of raising money.

PITTSBURGH
CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
Historical Society

A MEETING of the diocesan historical society took place at Emmanuel parish house, Pittsburgh, on June 24th, when biographical papers were read, on the Rev. Marison Byllesby, a former rector of Emmanuel Church, by the present incumbent, the Rev. G. B. Richards; and on the Rev. Frank Steed, late rector of the Church of the Nativity, Crafton, by Mr. W. E. von Bonnhorst, a parishioner of that church.

RHODE ISLAND
JAMES DEW. PERRY, JR., D.D., Bishop
Holiday House—Illness of Bishop Perry

THE GIRLS' FRIENDLY HOLIDAY HOUSE near Saunderstown, recently purchased, was opened for the season on June 26th. and with two nearby rented cottages will accommodate some fifty girls each week through the summer. Some necessary additions to the main house involved an extra expense of \$600, which must be met before other additions are made for next season.

BISHOP PERRY was taken ill the last of June, due to overwork after his return from France, and had to give up his appointments. Some of the latter were taken by Bishop Acheson, Suffragan Bishop of Connecticut. Bishop Perry is already much better, and is recuperating at his summer house, Princeton, Massachusetts.

SOUTHERN OHIO
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THEO. I. REESE, D.D., Bp. Coadj.

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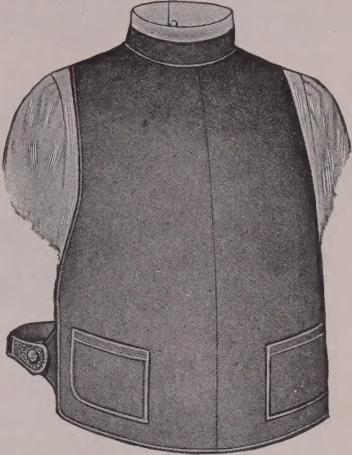
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but have a missionary and charitable point of view which is decidedly helpful in the work of the city mission. Not long ago the auxiliary choir of Christ Church of forty voices led by Mr. John Hersh sang Stainer's *Crucifixion* at the Home for Incurables, the choir of the Cathedral under Prof. K. O. Staps, A.R.A.M., sang at the City Infirmary, and the boys of the choir of the Church of the Advent, under Mr. Gordon Graham, sang at the Widows and old Men's Home.

MR. PERCY J. KNAPP and Mr. Frank C. DuMoulin, field secretaries of the Brotherhood of St. Andrew, have finished a successful campaign for church attendance in the Cincinnati convocation, one of the results being the organization of five chapters and the probable formation of six others in the early autumn, have left this field. At a farewell luncheon Bishop Vincent and several of the clergy bore testimony to the good work of the Brotherhood.

BISHOP VINCENT is to be the guest of honor of the Church Club of Cincinnati and is to give an account of his recent journeyings with the Commission on Faith and Order in Europe.

THE NEWS comes from the Church of the Good Shepherd, Norwood, that under the inspiring leadership of the Rev. Dr. George Thomas Lawton the debt has been reduced from \$12,500 to \$6,700. The rector was able to raise a considerable sum among friends and manufacturers in Norwood who greatly appreciated his war work.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop

Union Service—Presentation to Bishop Gailor

A UNION SERVICE of all parishes in Memphis was held in the Cathedral on July 4th. Six of the clergy were in the chancel with the Bishop, and the latter preached. Members of all choirs in the city furnished the music. It was decided to hold this impressive service every year hereafter. Immediately after the service a committee of leading citizens from various denominations waited upon Bishop Gailor and presented him with a sedan car, "not", they said, "merely because he was their Bishop, but as an expression of their affectionate regard."

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

Memorial Service—An Anniversary

A SERVICE of great interest to the people of Prince George's county was held at the Church of the Epiphany, Forestville, on June 29th, when the Bishop unveiled a memorial tablet in memory of Milton Hartman, a life-time member of the congregation of the Church of the Epiphany. The rector, the Rev. Wm. C. Shears, paid a loving tribute to his memory. A youth of noble promise, he died a noble death leading his platoon in one of the fiercest fights in the war. His superior officer, Major Brooke Lee, following the rector, spoke of Hartman's bravery and devotion. The Rev. F. E. McManus spoke comfort to the family. The Bishop called attention to the fact that this service was held on the first Sunday after the formal signing of the Treaty of Peace, and that this young man and the other men who had given their lives had helped to make victory possible; and that the future of America would be safe if our young men of this calibre would give themselves without reserve to maintain American ideals.

THE REV. DR. J. HENNINGS NELMS, rector of the Church of the Ascension, celebrated on June 29th the fifteenth anniversary of

his ordination to the priesthood. On that day a new altar book was blessed and a memorial stained glass window of the Resurrection was unveiled. The sermon was preached by Dr. C. Ernest Smith, and several other clergy were in the chancel, including Chaplain C. Herbert Reese, who has just returned from service overseas, and takes charge of the services for two months this summer during the rector's absence. After the service, Dr. Nelms baptized five infants, the mothers of two of whom he had baptized and presented for confirmation, and also officiated at their marriage.

WESTERN NEW YORK

CHARLES HENRY BRENT, D.D., Bishop

Parish Anniversary—Brotherhood Luncheon—Appreciation

ON ST. PETER'S DAY, St. Peter's Church, Geneva, celebrated its 49th anniversary as a parish. In that time only three rectors have served it, the Rev. Dr. Rankine, the Rev. J. B. Hubbs, D.D., Chaplain of Hobart College, and the Rev. Kenneth Bray, the present rector. Dr. Bartlett, newly elected president of Hobart, preached the sermon, and letters were read from Bishop Brent and Dr. Hubbs and a son of the late Dr. Rankine.

THE LOCAL ASSEMBLY of the Brotherhood gave a luncheon last week at which Bishop Brent was the guest of honor.

THE REV. GEORGE F. WILLIAMS, rector of St. Mary's-on-the-Hill, Buffalo, recently had a birthday dinner tendered him by the Men's Club of his parish, at which the Bishop was present. Mr. Williams was presented with a generous purse of gold which by no means tallied in dollars with his years.

CANADA

Church Consecrated—Memorials—Synods—The Strike in Winnipeg

Diocese of Huron

ST. ANDREW'S CHURCH, Tilbury, was consecrated by Bishop Williams on June 21st. —THE CHIEFS of the Six Nations Indian Council decided at their June meeting to write and ask the Prince of Wales to unveil the Six Nations' Honor Roll during his approaching visit to Canada.—A MARBLE TABLET erected by the congregation of St. James' Church, Brantford, in memory of their late rector, the Rev. E. Soffley, was dedicated by Archdeacon Richardson on June 15th. The Archdeacon in his address spoke of the beautiful life and example of the departed.

Diocese of Montreal

BISHOP FARTHING is holding his summer visitations in the country parishes during the whole of July. In his July pastoral the Bishop spoke of the "Forward" step the Church in Canada is making by taking over the Indian and Eskimo work of the North and West.—A MEETING of the provincial synod of Canada has been called by the Archbishop of Nova Scotia to meet in Montreal on November 5th. The principal business before it will be the question of the approval of the new Prayer Book as revised by the General Synod. It is not thought that the session will occupy more than three days.

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MR. T. E. SMITH, Jr., Akron, Ohio.

Diocese of Niagara

AN ADDRESS was given by the Rev. Dr. Renison at the closing exercises of King-thorpe School, Hamilton, in the schoolroom of the Church of the Ascension. Bishop Clark presided.—AN OAK REREDOS, a beautiful memorial to the late rector, the Rev. C. A. Sparling, was unveiled and dedicated in St. Mark's Church, Hamilton, on June 22nd by the Bishop.—AT A RECENT confirmation in Christ Church, Nanticoke, four candidates were adults from the denominations who were baptized by the rector just before their confirmation.

Diocese of Nova Scotia

SPECIAL SERVICES were held in St. Paul's Church, Halifax, on June 24th, to commemorate the one hundred and seventieth anniversary of the founding of the city.

Diocese of Ontario

A REREDOS placed in Christ Church, Belleville, to the memory of those of the congregation who gave their lives in the great war was dedicated by Bishop Bidwell on June 22nd.—THE BISHOP held a general ordination in St. James' Church, Kingston, on June 22nd, when two men were ordered deacons and two were advanced to the priesthood. The ordinands were presented to the Bishop by Archdeacon Dobbs.

Diocese of Ottawa

THE PROVINCIAL synod of Ontario has been called to meet in Ottawa on September 16th by the Metropolitan.

Diocese of Rupert's Land

AT THE latest meeting of the clergy of the Anglican Church in Winnipeg a resolution was adopted that the meeting felt deep regret at the long continued conflict between employers and workmen, and in view of the great loss and suffering to the community urge upon both parties that they get together in conference and frankly and fully discuss points at issue.

Diocese of Toronto

BISHOP SWEENEY consecrated the cemetery at St. John's, Dixie, on June 29th.

The Magazines

IN THE LAST number of the *Church Quarterly Review* the Teaching Office of the Church (the report of the Archbishops' First Committee of Enquiry) is the theme upon which Bishop Robertson, formerly of Exeter, bases a keen and critical discussion of the preparation of candidates for the ministry. He emphasizes the imperative need that ordinands complete not only a full course at a university but the full course at a seminary. Only thus (humanly speaking) can be removed the general (and, we must frankly admit, often well justified) reproach against the clergy, that they are out of touch with modern knowledge and intellectual problems. But scholarship and learning are not enough: the devotional training at the seminary must be real and adequate. Bishop Robertson touches also (to our mind somewhat optimistically) upon the subject of vocation for the ministry, and quotes the interesting Enquiry into the conditions of a Return to Catholicism, conducted by eminent French Catholics in 1907, to show that in France also there has been a dearth of candidates. It is at any rate a satisfaction to American Churchmen to feel that in this country we have an advantage in this respect, that our clergy are not drawn exclusively from the wealthy classes. The wage-earning class is practically without representation in the ranks of the English

priesthood. The Dean of King's College, London, the Rev. W. R. Matthews, contributes a thoughtful article on God as Creative Personality, an article in which are discussed the latest theories of theologians and philosophers and which is too long to obtain more than a mention here. We are nearer the truth, says Mr. Matthews, "if we think of God as the great Poet than if we think of Him as the supernatural Artizan". "Creation may be continuous, an eternal process. It would seem that if we affirm God's perfect personality we must hold that it is so, for we must think of Him as producing, with endless fertility, objects of love. And the fulfilment of the divine purpose may be equally eternal and continuous, realized without beginning and without end in the consummation of individual lives. Thus there may be unceasing achievement of the divine ideal, yet un-resting creation; Genesis and Revelation may be, not separated by ages, but constantly coexistent. So . . . must we conceive of God and Creation, if we would hold to that belief in a personal God which is vital to our religious life. God eternally creates and eternally fulfils His purpose; and in the love that begets and the love that woos the soul God lives." The Rev. A. E. Baker, writing on *The Problem of Reunion*, points out that the Protestant appeal to Holy Scripture has been rendered illogical by the higher criticism. The result is for Protestants a turning towards the standards of the Catholic. The Free Catholic Movement in England (with which are associated such men as Dr. Orchard and the Rev. Lloyd Thomas) is a striking example of this tendency. It aims at one Church, really free and really Catholic. To quote the words of their organ, *The Free Catholic*, their Catholicism, "like every profound religion, is mystical and sacramental, and, for that very reason, thoroughly historical, personal, and concrete." (It is interesting to note that the Bishop of Winchester has recently advised his clergy to read Dr. Orchard's book, *The Outlook for Religion*.) The Free Church Fellowship is another movement which includes many of these who are most effective, spiritually and intellectually, among the younger laymen and ministers of the Protestant bodies. It works and prays and thinks in the most friendly coöperation with its sister society, the Anglican Fellowship; its desire is "to cultivate a new spiritual fellowship and communion with all branches of the Christian Church"; its hope is of "a Free Church of England so steeped in the spirit and traditions of the Church Catholic as to be ready in due time for the reunion of Christendom". The "Fellowship of Silence"—itself developed from a Quaker meeting held in a building belonging to the Church of England, and now practised by groups of Christians of many denominations all over the world—is another sign of the times. All this goes to prove that, in England at any rate, there has never been so favorable an opportunity for the healing of our divisions, for the time when, in the beautiful words of St. Teresa, "To give our Lord a perfect hospitality, Mary and Martha must combine."

THE SPIRIT OF GOD ever whispers: "Be not high minded, but fear. Remember that you are running a race; and the prize is not yet won. Keep yourself under, both body and soul; bring yourself into subjection, lest after all you be a castaway." So speaks the Spirit of God to the souls of Christians, even the most saintly, while they are yet in this world.—*Selected.*

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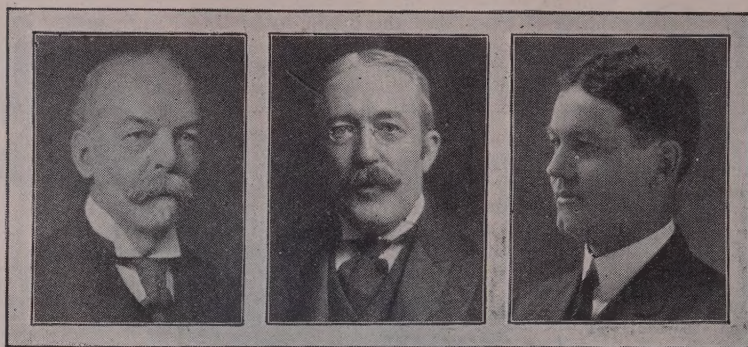
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June 24, 1919

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